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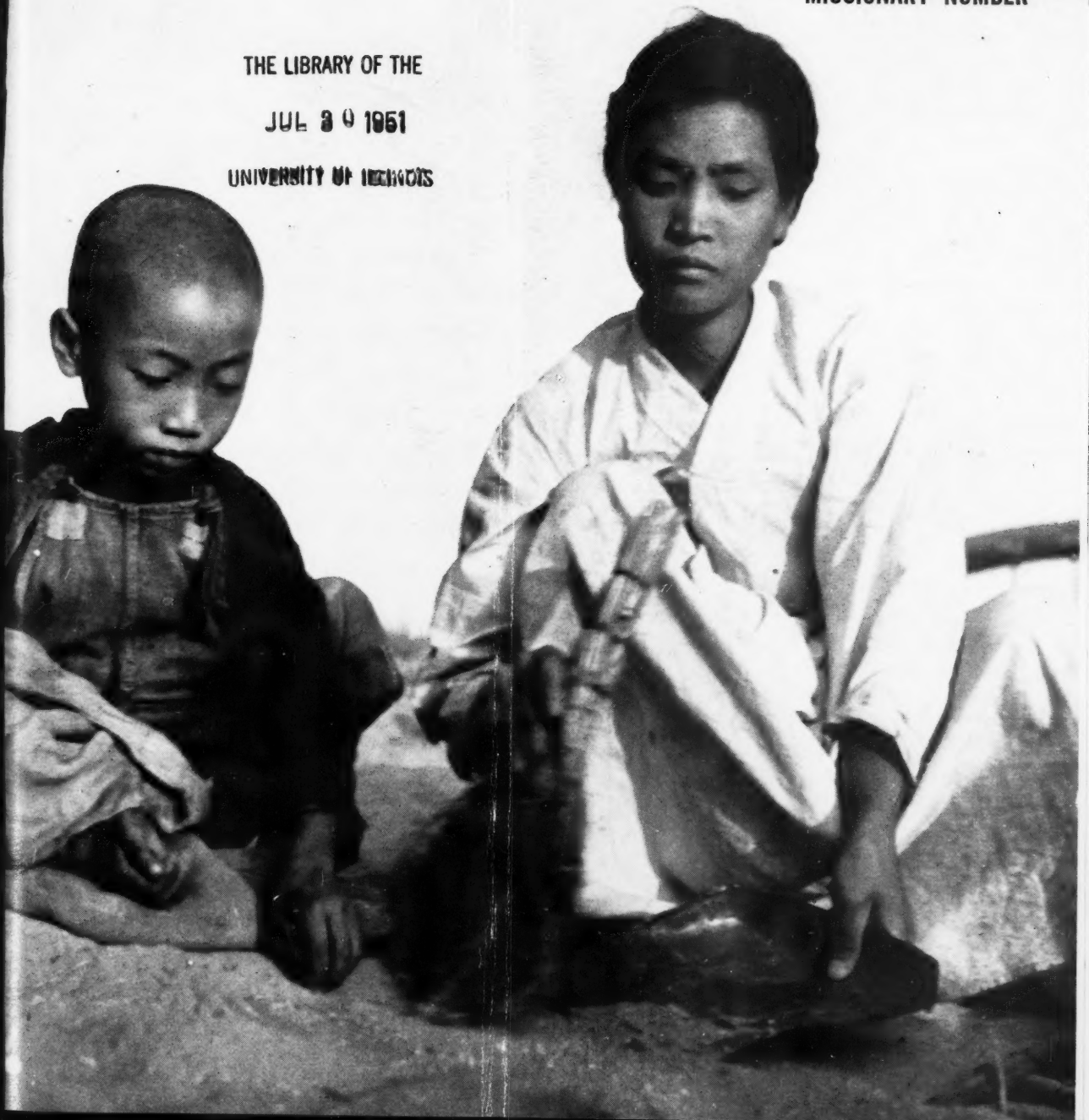
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Vol. 51

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MOODY MONTHLY

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Publication Manager

WILLIAM CULBERTSON
Editor

WAYNE CHRISTIANSON
Assistant to Editor

Vol. 51

AUGUST, 1951

No. 12

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August, 1951

In This Issue

As indicated on the cover, this is your Missionary Number of MOODY MONTHLY for 1951. As you scan the list of contents, we think you will find much to arouse and challenge your missionary interest.

► Just as a sidelight, you might like to know from how many different corners of the globe the material in this issue has come.

► "Yours to Give" was written in this country, but on the basis of the author's very recent impressions in China, Japan, India, Portugal and many other countries of the world. The brief but very practical feature, "Be a Missionary at Home," comes from a missionary in Puerto Rico.

► "Amma" of Dohnavur was air mailed from India. The article on the following page, "What Mohammedans Believe," was really born in Africa, though delivered in its present form as an address in this country. "Missionary Conference Extraordinary" came from nearby Lancaster, Pa., where MOODY MONTHLY's missionary editor, Harold R. Cook, recently participated in this year's gathering.

► Readers who particularly enjoy the writing of Dr. Vance Havner—and they are many—will enjoy his article in this issue. "The Victory of the Violent" is a keen and thought-provoking comment on revival, presented in the style which has made his writings widely read.

► Our closing word concerns what the editors feel is an exceptionally fine explanation of Bible study methods. You'll find it in Wally and Esther Howard's "You and Your Young People," in this month's YOUTH SUPPLEMENT. Mr. and Mrs. Howard's description of topical and chapter methods should prove helpful to many Christians, young and old.

THIS MONTH'S COVER



AUGUST - 1951
MISSIONARY NUMBER



HUNGER, 1951—This widowed mother and her son glean grains from the dust at the rice distribution center in Seoul, Korea. Even with the daily distribution of rice provided by United Nations, every grain is precious. Such hunger typifies the far more desperate plight of the millions without Christ—millions who will hear the gospel only if it is brought to them by Christians who care.

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MRS. WILLARD ALDRICH

Mopping Day

THIRTY-BY-FOURTEEN is a lot of linoleum," thought Mommie, "especially when you have to mop it . . . and the kitchen, too!" She scrubbed hard on the spots around the baby's high chair thinking, "Bobbie must throw half her food on the floor."

Becky, Virginia and Annette were over near the fireplace on the yet unmopped floor, cutting out memory verses to learn. "See this door?" asked Becky. "It says on it, 'I am the door: by me if any man enter in, he shall be saved' (John 10:9). I've already learned that, so I can put it into my envelope."

"I like to learn verses 'cause there's nothing to do around here all summer but jabber. We get a candy bar when we learn all thirty of these, don't we Mommie?"

"That's right," answered Mommie, going after some clean water to replace the muddy stuff in her mop pail.

"I'm going to keep these verses always," said Virginia, cutting out the star with John 3:16 written on it. ("For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.") Mommie was pleased with the success of her summer memory campaign.

"And when I'm old, I can be a Sunday school teacher," added Becky, and then quoted, "Blessed are the peacemakers, for they shall be called the children of God" (Matt. 5:9).

"Now you children please carry this table into the middle room and gather up the scraps of paper from the floor," Mommie instructed. "I want to mop here next. Daddy will be pleased to find this all finished when he gets home. He is so busy, I'd like to save him from doing it this time. Hurry now!"

The scraps of purple, green, tan and rose paper were gathered up. The children carried the big table into the other room, nine-year-old Becky chanting, "Blessed . . . are . . . the . . . peacemakers . . ." in a puffing sort of way.

"What's a peacemaker, Becky?" asked Mommie, happy to find the floor under the braided rug so clean and easy to mop.

This monthly feature appears simultaneously in Moody Monthly and The Doorstep Evangel, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash.

"A peacemaker? Oh . . . a peacemaker is somebody who doesn't go to war and fight," Becky answered.

"No, not just that. Isn't a peacemaker someone who loves people and who wants them to have peace in their hearts because they know the Lord Jesus? A peacemaker is anxious to serve the Lord in such a way that when people see how happy he is, then they will want to know the Lord, too."

"Like Dr. Bach makes everybody happy?" suggested Becky.

"Yes, like Dr. Bach," answered Mommie, thinking of how that dear older saint of God radiates the love and joy of the Lord. "And Uncle John and Chester, and so many others who love the Lord Jesus."

"You see, it isn't just what these people say, but what they are that counts. That's why you feel so happy when they are around. It's the love of the Lord Jesus in them that makes you love them so and feel so happy."

"It's wonderful to be a peacemaker, and you can be that even here at home." The children eyed their mother. "I know it's hard, but there's a blessing in it."

"Now, if you'll help me move this big old couch back and then pick up the trucks and toys, we'll soon be through mopping and ready for the wax. And won't our Daddy be surprised?"

"Our sweet Daddy," echoed Annette, a beaming smile on her face. She picked up trucks and toys, her braids swinging as she bent to gather another armload.

"Appointed unto Death"

SARA ANN WILSON

"Appointed unto death!"

O servant true,
Was this the best the Roman world
Could give to you
Who bore the message of the cross
So valiantly
From Antioch to Rome?

"Appointed unto death!"

O life aflame
That bore on high, for all to see,
That precious name;
And suffered beating, hunger, shame
That all might hear
Of Jesus Christ the Lord.

"Appointed unto death!"

And so a chain
Is thrust on hands that labored, prayed;
And yet he writes
The words of One who chose him first
To bear His name
To Gentiles and to kings.

"Appointed unto death!"

Waiting the day
When Nero's haughty soldiers came
To bear away
That warrior brave, who bore upon
His body frail
The marks of Jesus Christ.

"Appointed unto death!"

O Master, may
We rise and follow in his steps
Who e'er could say,
"I count all things but loss for Him;
Rejoicing that
To Him I live, or die."

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Our Moody Readers

A Local Error?

With Baptist background and with present Catholic convictions, I can appreciate your motives and fears in writing the editorial, "A Wall to be Maintained" (June, 1951). You are credited with sincerity and Christian honesty, and yet impelled by the widespread misconceptions concerning Catholic peril.

That Catholic laity would support the hierarchy when it shows gangster tactics as a "world organization with gigantic schemes and vast influence" is naïve of you. When an archbishop primate (Colombia) oversteps and wishes to persecute the Protestants is a local error by him. You would serve the interests of the world and the nation better if you would submit the proofs of such an editorial to a local priest or to the U.S. Attorney General before publication. You are entitled to differ with Catholic policies, but are not correct in assuming the policies are reprehensible when you have not had advice from a member of the hierarchy.—William Paul Brown, Battle Creek, Mich.

More on Worldliness

Rereading the article, "The Nature of Worldliness," in MOODY MONTHLY for April, I couldn't help feeling that it would bring aid and comfort to those who, in spite of the plain teaching of Scripture, go right on their own way. As for lists [of worldly practices], how about Galatians 5 where we find the flesh and spirit in combat? This includes Mr. Short's definition of worldliness, and all the things he didn't think were worldly. They aren't named as we know them today, but they are there.—Mrs. Henry R. Rice, Three Rivers, Mich.

I thought it ["The Nature of Worldliness"] an excellent and sensible article and a scolding to people who are always setting a standard for others to go by when we can point out sin in their own lives.—Mrs. Alberta Davis (address omitted)

I have never felt there was an article in MOODY MONTHLY that could be criticized save one in the April number by Stephen S. Short. According to Galatians 5:24, I can't agree with him, and I was surprised to see the article in your magazine.—Mrs. George M. Veazey, Monroeville, Ala.

A spiritual classic . . . Let a man be so busy in the Lord's work that he has no time for anything else; or let him be so filled with the love of Christ that he finds no pleasure in less glorious pursuits. If the will of God be so, let a man give up baseball, cards or food, or marriage or even his life. On the other hand, if a man who has really accepted his Lord and Saviour should care to pick some corn on the sabbath day, let him not be dismayed by the nagging of smaller minds.—Jack Madahgian, Racine, Wis.

Haven in Maine

Dr. Alice M. North of Castine, Me.,

August, 1951

has recently started using her beautiful spacious home, "The North Star," overlooking Penobscot Bay, as a convalescent rest home for needy ministers and male missionaries. There is room for five men at a time (accommodations for wives or families are not provided). The length of stay is indefinite, according to the needs of the individual. The atmosphere in the home is informal, cheerful, peaceful and quiet. Yet there is absolutely no cost to the ministers except traveling expenses to get there.

Last August I went to this home mentally and physically exhausted from overwork, but quickly regained my strength in body and mind so that I could continue my preparation for the ministry. Arrangements to stay at the home should of course be made in advance.—Walter Baertschi, Gordon College of Theology, Boston, Mass.

A letter from Dr. North contains this additional information: "It is not a holiday house, as some have thought, but a place for ministers who need convalescence from an operation or illness, or who are tired and need a rest to recuperate in order to go back refreshed to their work again. I do not take chronic invalids and have no accommodations for other members of the family. There is no charge whatever."

Wrong Attitude Toward "Witnesses"?

I was surprised that the rather pharisaical letter, "No News, Good News" [concerning Jehovah's Witnesses], was published in the May MOODY MONTHLY. I am not defending the sect, [but] they are not criminals or Communists, and I do not think they would persecute others if they were in the majority any quicker than other Protestants or Roman Catholics. Reader Dellandrea does not understand the freedom of religion we have in the United States . . . A "holier than thou" attitude toward the Witnesses is only going to make them believe they are martyrs.—Ray Finch, Molina, Colo.

Actions Speak Louder—

I could not overcome the urge to write you as I read "Let's Go to Bible Conference" in the June issue. I am colored, and because of this I know before I write or call many of these so-called Christian conferences draw the color line. Beautiful country, great speakers, wonderful fellowship, cheap rates, Word of God preached—yes, but on many counts only if you are not a Negro. As I see it, racial prejudice, both intra and inter, especially in fundamental circles, is the worst evil of the day. Jesus said, "Love God first, and then the neighbor as thyself." He prayed, "That they may be one as we are one." Our actions on both sides of the fence in many instances are drowning out all of our preaching.—Calvin L. Jones, Philadelphia, Pa.

No Respector of Countries

"The Mattie Rice Story" [MOODY MONTHLY "or May"] makes us realize that it is not just on mission fields that sin is on the march to damn souls.—Bob and Helene Elliott, Dajabon, Dominican Republic, West Indies

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Editorials

The Command Is "Into All the World"

Our good friend and brother Edwin J. Pudney, of the Unevangelized Fields Mission, writes in a recent issue of the mission's magazine, *Light and Life*, about the task of world evangelization which confronts the Church. He tells us that a recent survey shows that Africa has 350 tribes, South America has 300 tribes, India has 100 tribes, Siberia has 70 tribes, China has 60 tribes, Indo-China has 60 tribes, the Philippines have 60 tribes—all without the gospel!

One thousand tribes without a preacher! The challenging cry of God through the apostle rings in our ears: "How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent" (Rom. 10:14, 15). Are we living close enough to the Lord to have these questions haunt us—close enough to do something about them?

The same source reminds us that there are 2,000 languages (not including dialects) in the world. Of these, 1,000 do not have any portion of the Word of God at all; 100 have less than one book of the Holy Scriptures; 500 have less than the New Testament; 200 have the New Testament only; 200 only have the whole Bible. Such facts call to mind one of the statements which follows the scriptural questions cited above: "... faith cometh by hearing, and hearing by the word of God."

Here, then, is the need. We do not dwell upon the darkness, the degradation, the eternal hopelessness of heathenism—though such a picture should move us to compassion. All we need to do is look at the record. The whole Bible is in only one-tenth of the languages of the world! There are one thousand tribes without a word of the Saviour!

Is there something more I can do... something more you can do? Is there something left undone we shall wish with all our hearts we had done when we stand at the judgment seat of Christ? Perhaps some of us should be asking, "Is there something I can do without, that the training and sending forth of missionaries may go forward?"

Dangerous Separation

One of the items in the News Report in this issue tells of the protests of the Central Conference of American Rabbis against singing hymns and reading the Bible in public schools, and even the custom of releasing pupils during school hours for voluntary attendance at religious instruction classes of their own choice. Such practices, the rabbis say, are violations of the principle of separation of Church and State.

Whether they are legally correct is a matter for the courts to determine—as we believe some court will have occasion to do if the present trend continues.

Let the rabbis and those who share their views, however, examine the problem more carefully. Though only nominally Christian, the United States is nonetheless Christian in its pattern of thought, its ideals and principles. No one who knows the history of our nation will say that the founding fathers intended anything which would tend to separate the nation from awareness of God and dependence on Him in national life. On the contrary, the principle of separation of Church and State has been established to assure the largest degree of freedom for those of various denominational convictions to worship God as conscience dictates. This freedom has been extended to Jews and others not of the Christian faith.

What the rabbis are proposing is that educationally, at least, young people be reared in a spiritual vacuum. Sad to say, this has been taking place to a great extent in recent years. Now many voices are being raised to say that young people be given at least a little spiritual help in their school life.

America is traditionally a land of freedom. If Jewish boys and girls are being subjected to ridicule or persecution, let steps be taken to see that such things are stopped. But let our Jewish friends recall that of all Gentile peoples, the Bible-loving Christian has been their best friend. And because of the impact of Christian teachings and principles, they have enjoyed safety and freedom of opportunity in this country.

Let them think of how their people have fared in nations where God and Christ have been crowded out. Then let

them join with others in urging that the Bible and Christian teaching be preserved and even strengthened in our land.

Joyful Surrender

Twice in recent weeks word has come concerning the surrender of small groups of Japanese on remote Pacific Islands. Cut off from the rest of the world, they had gone on fighting World War II, not knowing that the conflict was over and their own country was enjoying peace once more.

Think of the predicament of these men—hiding out in caves needlessly for six long years, living on what they could find, fearful for their very lives. And during all that time the forces they sought to elude were ready to give them food and shelter and safe conduct home!

Somehow these deluded, unhappy soldiers remind us of the many who, because they have never grasped the good news of salvation in Christ, go on vainly trying to please God and attempting to earn their way to heaven by lives they know are sinful.

We think of the bartender who was approached by an earnest Christian. "Do you know, my friend," he said, "that in spite of all the sin and misery and crime which have come into the lives of others through the liquor you have sold them, that God would not charge this to your account?"

"Mister," the bartender replied, "if I could believe that I would turn the key in the lock and never do another dollar's worth of this kind of business again!"

Opening his New Testament, the Christian turned to II Corinthians 5 and pointed to verse 19: "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them..." As the Holy Spirit brought this truth home to the heart of the bartender—the fact that God was in Christ... paying for his sin—he saw that all which remained between God and himself was his failure to accept and trust in Christ. Then and there he was wonderfully saved.

If you are not a Christian, this word is for you: God has put an end to the estrangement between Himself and you by bearing your sins on the cross. Only your unbelief in His Christ stands between Him and you. "Believe," the promise is, "and thou shalt be saved" (Acts 16:31).

What Makes Men "Tough"?

"You can turn out better fighting men by tossing all girls out of training camps, eliminating ice cream and candy and serving beer and whiskey to rookies." This is the formula of one military officer, though not—we believe—of our military leadership in general.

Perhaps it is true that in some training camps there is too much social life, too much emphasis on non-essentials—on that we are not prepared to speak. But we would point clearly to the error—an all too common one—of thinking that the ability to drink and indulge in

excesses of every kind are evidences of personal "toughness."

As many a combat soldier will tell you, that man who is "tough" in the barracks and the local barrooms is not always the man who can stay in the thick of the battle the longest and fight the hardest. What man of his own day—or ours—could match the suffering and hardship of the apostle Paul, who was beaten, stoned, shipwrecked, in constant peril and burdened with concern for the churches which God had used him to establish. Yet he endured all this, finally accepting imprisonment and martyrdom, because of the power of God in his life.

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[Continued on page 801]



Neglected tribes are now reached as missionaries safely push deeper into the jungle—the airplane provides a lifeline. MAF Photo

Many had
their own ideas
of how air
transportation
could serve
foreign missions—
but few foresaw
the workaday
kind of help
it is actually
supplying today

Missionary Aviation "On Course"

By CHARLES MELLIS, Jr.

NEARLY half a century has gone by since the Wright brothers' plane first lifted from the sands of Kitty Hawk, N.C., opening the era of flying. In the United States we have had air mail since 1918, transcontinental passenger service since 1930, and transoceanic commercial flights since 1936. Only within the last decade, however, has aviation been harnessed to the most important task of our age—that of helping to carry the gospel of Christ to the millions who have never heard.

Today missionary aviation based on careful research and the needs of particular areas is proving its worth in many primitive fields. It is saving the time of missionaries, bringing the gospel to new areas, and supporting existing missionary stations with medical help and supplies.

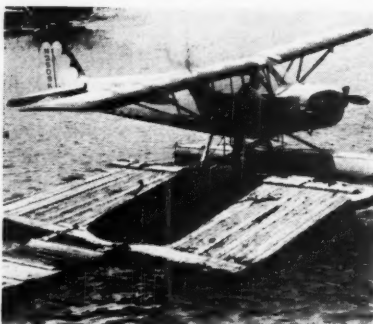
When a missionary aviation service was begun in Ecuador, for example, the first thirty-five hours of flying saved missionaries 3,500 man-hours on the trail. Another plane in Mexico saved 120 man-days on the trail in a single month. Even after deducting the thirty days put in by the missionary pilot specialist, this was equivalent to placing three new full-

time missionary workers in the field.

But the various parts of today's missionary aviation picture haven't just fallen in place by themselves. What is being accomplished is the result of prayerful, earnest and painstaking research and trial on the part of several organizations and individuals.

♦ A FEW missionaries had pioneered this field during 1939-44, flying their own planes with varying results. Not till after World War II, however, did missionary aviation begin to come into its own. Then

This airman specialist's training will include seaplane flying. MBI Photo



quite a number of Christian airmen felt called of God to step out and harness air transportation for gospel use.

The resulting enthusiasm for the new method increased the difficulty of finding the proper "course." Some looked for a day soon to come when there would be a plane at every mission station. Many believed that every missionary candidate should be urged to take flight training. Others thought in terms of air transport service for mission personnel, involving intercontinent flights in large airline-type planes.

During the half dozen years since then, what seems to be a definite pattern for missionary aviation has taken shape. Various methods have been tried; some have been laid aside for one reason or another; others have been retained, modified and improved. Out of all this is emerging a type of missionary aviation provided by well-trained specialists and geared to meeting the needs of the missionary in the field.

This, of course, does not mean that planes may not be used in other ways in isolated cases. But for the most part, the successful pattern calls for the small plane and the highly trained specialist pilot, operating in areas where air transportation is of particular value.

A World War II pilot, now secretary-treasurer of the Missionary Aviation Fellowship, Mr. Mellis is one of the Christian airmen whose postwar interest in missionary aviation has played a leading part in its development.

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♦ ONE missionary living deep in the jungles of southeast Mexico reports that he used to spend ten days a month going after supplies. Now he never needs to leave his station for supplies; the missionary airman specialist for that area brings them right to him. Consequently, the missionary has 50 per cent more time for spiritual work.

That missionary has ample reason for preferring the services of a specialist—rather than learning to fly his own plane. For one thing, he's watched the airman work. He knows how much time it takes to keep that plane in tip-top condition. If the missionary had to do all that maintenance work as well as the flying, he'd probably use all the time saved on the trail.

Another Mexico missionary, suffering from a back ailment, needed hospital care. But she couldn't be moved from her isolated village on horseback. When the missionary plane came to her rescue, she was glad for a fully qualified man at the controls. On this trip alone, the airman specialist made several landings under conditions that required unusual skill. He also had to improvise a temporary repair for a broken tail wheel.

In Nigeria, West Africa, a similar arrangement has important financial advantages. No one missionary needs the mission-operated air service more than a few hours each year. Two planes operated by specialists serve one mission's entire staff of several hundred missionaries.

In Africa, Latin America and Indonesia, a mere dozen planes operated by specialists are increasing the efficiency of hundreds of missionaries.

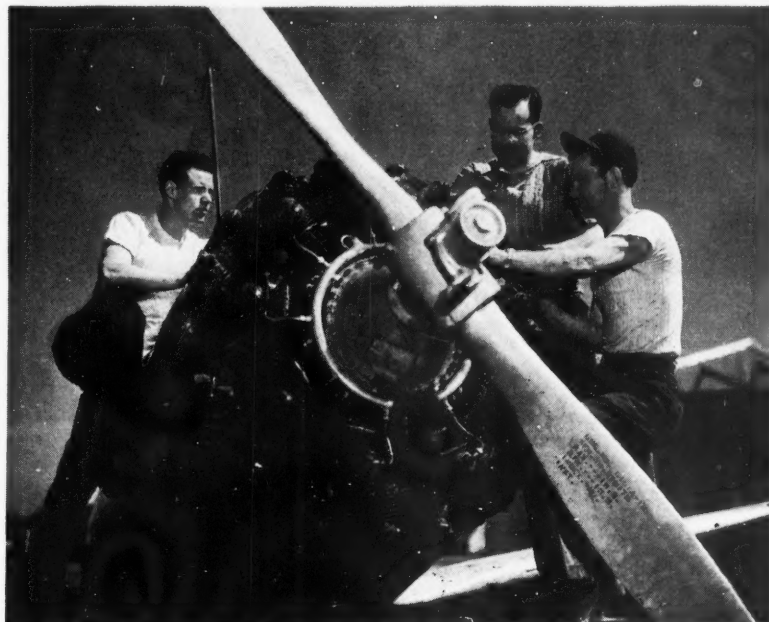
Meanwhile results of research and experimental field work have been shared at conferences and missionary aviation workshops. These, among other things, have brought fairly wide acceptance of the Missionary Aviation Fellowship's minimum standards for missionary airman specialists—at least 300 hours of flying experience (50 per cent more than for a commercial pilot's license), plus sufficient mechanical experience to completely maintain one's own airplane. These requirements, of course, are in addition to spiritual training in a Bible institute or Christian college.

Gradually interest has diminished in giving missionaries fifty-hour flight courses. In place of these many short courses, two thorough training programs have emerged. One of these is at John Brown University, a Christian vocational

school, which has had an aeronautical department for many years. By taking a major in Bible and a minor in aeronautics, a student can nearly complete minimum qualifications required of a missionary airman specialist. If he wishes to take radio as an elective, he may gain additional experience in a field which is increasingly important in today's missionary aviation.

The other training program—the only one especially tailored for the preparation of the missionary pilot-mechanic—is the Missionary Technical Course at Moody Bible Institute. In addition to Bible and missionary subjects, the technical trainee there receives closely supervised flight training and mechanical instruction. Before being graduated, he receives his commercial pilot's license,

[Continued on page 810]



Missionary airmen specialists-to-be must learn to be mechanics as well as pilots, able to maintain and repair the planes which they fly. MBI Photo

Specialized missionary air service takes up where other transportation leaves off—speeds missionaries and supplies to isolated stations. MAF Photo



♦ THE specialist approach to missionary aviation had its beginnings in 1945-46, when Jim Truxton, a founder of the Missionary Aviation Fellowship, set out to find out what mission leaders were thinking on the subject. Several schools had already been organized to train the pioneer missionary to fly his own plane. In addition, missionary aviation courses, offering an average of fifty hours flight training, had been added by a number of Bible schools and Christian colleges.

Truxton found that while mission leaders saw possibilities in missionary aviation, most of them were cool to the idea of having their missionaries learn to fly. They could see that the care and maintenance of a plane would take time and skill. They saw the danger of having inadequately trained pilots flying in their fields. And they didn't want their missionaries' attention diverted from their primary task. Divided attention, the mission heads pointed out, breeds neglect. They felt that missionary aviation was a job for specialists.

Findings like these resulted in the development of the specialist-operated aviation service. Today such programs are speeding the work in the field in at least eight countries. Mission boards in some areas have undertaken this responsibility for themselves. For example, the Sudan Interior Mission in Nigeria and the Wycliffe Bible Translators in Peru are operating their own planes. In other places the Missionary Aviation Fellowship provides this service co-operatively for all evangelical missions working in a given area.



The busy mother to whom the hands of children are always reaching out can still talk to God as she goes about her routine duties.—Armstrong Roberts Photo

THE ocean liner was struggling through mountainous waves, lashed by the tail of a hurricane. The ship wallowed and rolled, while the passengers who were able to be on their feet stared fascinated and frightened through the portholes. Buttonholed by a worried group, the captain of the vessel merely shook his head and advised, "You had all better get down on your knees and pray."

"Oh, dear," remarked an anxious matron, "is it that bad?"

The Christian can smile, but is it not true that something of this same attitude is present in our own thinking concerning prayer? We have our daily times of prayer, but apart from these prayer is all too largely reserved for the special need, the unexpected emergency. How grieved our heavenly Father must be! In His hands are great spiritual blessings for the enrichment of our souls, and we walk about shabbily scrounging crumbs.

There are blessings undreamed of for every child of God if throughout the day he will prayerfully reach for what someone has called the "open line" and talk to God about what He has in mind for him. God is willing to fill our hearts and lives, as the atoning death on the cross of His Son clearly shows. But there is no remedy for a heart that is closed and a mind that is shut against Him.

Homemaker, Christian worker and spare-time writer, Mrs. Matson lives in one of the rural suburban areas north of Chicago. In addition to looking after the Matsons' four children, she finds time to serve as superintendent of her Sunday school in Waukegan, Ill. Articles by her have appeared in *Parents' Magazine*, *Today's Health* and *Farm Quarterly* as well as in Christian publications.

Let's be practical about prayer, for practical is what God would have us be. "But can you be practical about something so spiritual?" you ask. Why not? Practical implies frequent practice, and that is what God wants in prayer. Indeed, my own experience has led me to believe that prayer is the *constant* seeking of God's will and direction for my life through communion with Him.

♦ **MANY** ways to attain such constant communion have been suggested. Some of them mightily impressed me as a youngster, particularly the practice of the sainted Christians whom preachers described as spending hours on their knees or on their faces before God. While I resolved some day to do the same thing when I grew older, and I have managed to set aside a time for family and bedtime prayer, I am still waiting for a single hour of privacy in the course of my housewifely day. In my busy home with the clinging hands of small children always reaching out, I have come to realize that I must seek time within the activities of my own life to talk to God.

About when my lack of prayer time with Him was most apparent to me, I was contemplating hiring my ironing done so that I might have more time to myself. But as I was ironing one day, I realized that while my hands were busy my mind was free, and I began to talk over problems and spiritual concerns with God. Then and there I decided that I had many minutes in the course of my routine household chores when I could look to God in prayer.

Can We Be PRACTICAL About PRAYER?

By VIRGINIA F. MATSON

A busy housewife and mother
shares her secret
of hour-by-hour "open-line"
communion with God

I began to set aside time for special prayer requests for the mission field and the needs of the local church. Later, when God saw fit to answer my prayers for a way to serve Him more fully by providing openings in Christian writing, I had to seek even more time for His guidance.

As I discovered the rewards and joys of more prayer experiences, I began to seek even more times in the day for such communion. In the life of a mother of young children there are many sleepless hours of the night which can be irritating if put to no use. How often I am awakened by a youngster and then cannot go back to sleep at once. I used to toss angrily, fighting for rest. Now I quietly arise and read a portion of Scripture and have a quiet time of prayer and communion with God. At such times I can talk uninterruptedly about the particular need of one of the children or about some other family problem. I can ask His plans for our future, His help with some temptation or trouble that seems hard to bear.

Long hours have been spent feeding each of my children as babies. At first I used impatiently to urge the child to hurry through his food so that I could get to something more productive. Then I discovered that this was a fruitful time for talking with God.

Soon I found myself more relaxed. Feeding times were fun and the youngsters eating habits improved. Now when I see a busy young mother hurriedly shove a bottle in her baby's mouth, prop it up, and then run away, I wonder if she realizes what she is missing by not staying with her infant and at the same time drawing closer to God. Motherhood

with its joy and the "open line" free to Some ward pr and wh had ma my hea receptiv

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with its routine chores has become a real joy and enriched experience as I utilize the "open line" whenever my mind is free to turn to Him.

Some will question God's attitude toward prayer by one who is not kneeling and whose hands are busy, but I have had many assurances that He sees that my heart is His and that my mind is receptive to His ideas at these times.

✦ Nor long ago an agnostic friend exclaimed, "How can you say you know God? I have never known Him to do anything for me." I assured her that one can never know *any* person if he avoids him, and the same is true of God. Unless you ask, you do not receive.

But what happens if you don't receive what you want or feel you are entitled to? Can you still feel you can be a friend to God? Of course. We must trust, confident that God's wisdom is infinitely greater than our own.

Some lovely Christian friends of mine prayed diligently for God to send them forth to the mission field. They had made their choice of place and they longed desperately to go, feeling that only in this way could they completely surrender their lives to His service. You can imagine how dismayed they were when their candidacy was completely rejected. God saw matters differently. Instead, He examined their talents, their ages, their large family and put them into the field of Christian education instead. Here they are going forward wonderfully and happily among their friends and families and finding His work a great blessing.

Many of us try to prearrange our own solutions to our prayers. We hastily pick up the "phone," dial a quick call and dictate a solution. Then we are angry and distressed when our solution is discarded. Often I have been guilty of this myself.

On one occasion God had answered my prayers wonderfully in helping out a child with a speech problem. She had fully recovered and there was no need to remain as a teacher where God had placed me. In fact, it was time for me to go on with the enlargement of my family as I had long ago worked out through prayer. But instead of accepting God's direction, I spent many fruitless hours of scheming and planning to extend the teaching, only to find that everything I did came to nothing. Now as I look back I see the wonderful wisdom of His ways, and I am blessed with two lovely sons as His gift for abiding in His will.

✦ We need to learn to recognize the way He answers our prayers. Some people never go back to let Him show how He really has helped them out. They have a futile and unhappy restive feeling that God doesn't answer their prayers, just as a pouty child will complain that his mother doesn't love him.

And how prone we are to insist on material blessings! Often we laugh at a child for asking God for a doll or a new sled, when at the same time we are asking for business success or some longed-for possession. We are then babes in Christ ourselves. Our prayers to be truly fruitful should be for His glory, not ours, and for the extension of His kingdom, not our own.

[Continued on page 816]



Gendreau photo

Be a Missionary at Home!

By Missionary Marie A. Yoder

PERHAPS you are one of those busy mothers who goes to bed at night with a selfish, unsatisfied feeling in her heart because she has done nothing for anyone outside her own family. Perhaps you are a layman with vision, one who has sincerely wondered, "What would happen to Christians, to our churches, to America, if everyone began taking Christ's 'Go ye!' seriously?" But perhaps you, too, do not know exactly how to be a missionary right where you are.

If I were two persons, I'd like to meet the missionary challenges at home. I'd invite an unsaved family to take supper with us, and invite them to stay for evening devotions, too.

And rather than try to break Jack's friendship with non-Christian Jerry, I'd help Jack to see Jerry's spiritual need. I think the family council could plan an interesting evening for Jerry. We could perhaps rent a good Christian film for the evening, and plan something extra special for evening devotions. Of course, we'd invite Jerry to join us for them, too.

Even though it might be considered old fashioned, I'd start something new by carrying spiritual and material "dainties" not only to the sick members of my church, but to my unsaved sick neighbors.

Then I'd have a tract rack inside the front and back doors and every caller would receive a tract, everyone from the garbage man to the minister. I'd slip a tract into every letter that leaves the house—business letters and all! Clerks in stores would get them. Waitresses in restaurants would find one under my plate when I left. I'd set them afloat in tightly corked bottles at the lake during vacation.

Making our children missionary-minded is important. One family I know has a map of the world on the dining room wall, with little flags pinned on

every country where they know missionaries. Every day the children choose the missionary for whom they wish to pray.

One mother organized a story hour for the children of her neighborhood. She read missionary stories to them for years. Today the greater part of these children have accepted Christ and have entered direct Christian service. I'd like to try that.

One pastor's wife said, "All I do is entertain guests in our home. We're almost never alone with our children." If I had an extra bedroom, I'd like to have a "prophet's chamber"—a room made comfortable for the visiting ministers and missionaries of our church, so that I could give my pastor's wife a "lift" once in a while. My own children's ideals would be raised, I'm sure, if they grew up with these men of God.

If I couldn't attend the sewing circle meetings, I'd ask for some of the simpler sewing to do at home, while the children took their naps.

Another family has recently opened their home to a young Puerto Rican who is working near them. It is the only home he has in the United States, and he spends many happy week ends there. Both the Christian family and the young man are receiving untold blessings from this bit of missionary work. In fact, these suggestions are an overflow of the joy that this busy mother now feels and poured out to me in a letter. Yet she, too, once cried, "Oh, if only I could do something special for the Lord!"

Yes, if I were at home, I'd like to meet these missionary challenges—right in my own community! Would you?

The fruit of the righteous is a tree of life; and he that winneth souls is wise.—Proverbs 11:30



Serenity and beauty are reflected in this scene from Miss Carmichael's adopted land. The mountains are the Southern Ghats which form the background of the Dohnavur landscape.

"Amma" of Dohnavur

The life story of Amy Wilson Carmichael

By a Fellow Servant

Many a Christian's heart has been touched and his spiritual life deepened by contact with the India-born writings of Amy Wilson Carmichael. Her books—*Gold Cord*, *Lotus Buds*, *Gold by Moonlight*, *This One Thing* and many others—contain almost nothing about herself and only a little concerning the Dohnavur Fellowship, which God used her to establish as a means of rescuing many of India's girls and boys from lives of shame in heathen temples. Following her homegoing early this year, the way has been opened for MOODY MONTHLY to present—perhaps for the first time in this country—the inspiring but little known story of her life.

THE story of Amy Carmichael's life begins very simply, but even in her early years there were indications of the consecration and dependence upon God which were to make her fruitful for her Lord.

She was born December 16, 1867, in North Ireland. There she spent a happy childhood in a home where the Lord was loved and honored. In this atmosphere, while she was still young, the seeds of much that God was going to use her to accomplish were implanted in her heart.

Her conversion came during the days

spent at a boarding school in England, and she became an ardent follower of Christ. On her return to Ireland, while still in her teens, she found a field of service among factory girls, many of whom were kindled by the love that shone through her.

When the room in which she held their meetings became too small, she began to plan for the construction of a hall which would accommodate them, feeling sure her friends would help raise the necessary funds. Just at that time, however, God began to show her the way into

which He later led her much more fully—that of trusting Him to supply the needs of any work He called her to do, without asking help from man.

She obeyed this leading, and the money was given. The hall was erected and remains to this day a center of evangelistic activity. Countless times afterward she proved her God to be true to His name, Jehovah-Jireh.*

A second incident throws light on the beginning of her ministry of writing. As a young girl she was asked to provide an article for the magazine *Bright Words*. It seemed an impossible thing to her, but she slipped away to the seashore to consider the matter alone with God. Sitting there on a rock, she stretched out her right hand and told the Lord that it was His to take and use as He pleased. How many, through the years that followed, have testified to blessing received through words that were written by that surrendered hand!

During the next years she worked and witnessed for her Lord in the homelands. The Star Hall, Manchester, was the scene of stirring meetings in which she had a part. She was closely connected, too, with the Keswick movement. Then came the call to serve God abroad.

It was no easy thing to leave those whom she loved, but she had taken as her motto, "Nothing too precious for Jesus," so she obeyed. Sailing for Japan in 1893, she threw all her energy into bringing the good news to the people of that land, for whom she always cherished deep affection. After more than a year of eager, active service she became ill, and was obliged to leave the country, knowing that the climate forbade a return to service there.

A year or two later God opened a door for her to come to India, where she arrived in 1895, never to return during the more than fifty-six years that followed.

While engaged in language study, she began to help in evangelistic work in South India's Tinnevely District. There she lived with Mr. and Mrs. Thomas Walker of the Church Missionary Society. Mr. Walker† was on fire for God and the same urgency burned in all the little band of men and women who gathered to spread the gospel in the caste-bound villages and towns they longed to capture for Him.

But God was preparing a servant for a task to which no one had yet set his hand, and a new call began to sound in Miss Carmichael's ears. As she went in and out of the district's proud little temple towns, she found that girls—even babies—were being dedicated to the service of the gods. This meant that they were trained to be dancing girls, bound to lives of shame, from which there was no escape. All was kept hidden from official inquiry; many did not even believe the facts which God led Miss Carmichael to uncover. These facts burned within her and she rededicated herself to Him for the service of these children.

†The task was one which called for tremendous faith and perseverance. To

*Literal meaning, "The Lord will see" or "provide" (Gen. 22:14).

†Whose life story is presented in *This One Thing*, Miss Carmichael's last published work.

Moody Monthly

reach these jealously hidden children was almost an impossibility, yet through prayer they were rescued and brought to her. Through prayer and faith also support was provided for the family of children which began to grow up in Dohnavur where Mr. and Mrs. Walker had their headquarters.

At first there were only a handful of those rescued, with a few Indian older sisters to help. Miss Carmichael was "amma," or mother, to them all. Then in answer to prayer an English nurse came and others followed from the homelands as the number of children increased. No appeals were ever made for funds; each new cottage and each new piece of equipment was prayed into being. Indians and Europeans were held together in one family, serving one another for love, not for earthly wages.

As the years passed, the scope of the work widened. In time dedication of children to Hindu temples was forbidden by law, but the practice was continued in secret, and today there are still children who need to be saved and protected. Meanwhile it was found that little boys, employed as musicians in temples, and actors in dramatic companies (and later in cinemas) were also in grave moral danger. These also found a home within the family, and God sent men missionaries to become elder brothers to them.

All through her life in India the suffering and pain of the people bore heavily on Miss Carmichael's heart. In times of cholera epidemics she went out to the stricken in nearby villages and gave such help as she was able, but she longed for a hospital. She dreamed of a place where medical help would be available, and where the soul as well as the body could find healing, a place where her own "children" would have a share in the work. This, too, became reality.

As the number of workers grew, they became banded into what was named the Dohnavur Fellowship. God is the Leader of this Fellowship, as He has been the Leader of the work from the beginning.

✦ In 1931 Miss Carmichael had an accident which resulted in her being confined to her room for practically the remainder of her life. She suffered much pain from other causes, too, and the old active life had to be left behind, though she was still able to be "mother" and guide in the work.

In addition, God continued to use her to reach hearts all over the world through her writings. From the time she had yielded her hand to Him that day by the sea, it had been used mightily by Him to write books that stirred hearts to go forth and serve Him in the hard places of the field. (*Things as They Are*, whose burning words reveal the need of the heathen, has been God's call to scores of missionaries.) Now what she wrote reached a wider circle and her message went deep down to the heart of things. Many of her books, including *Gold Cord*, which tells of the work from its inception, as well as others written for the help of fellow sufferers, were forged in pain during these last years. And her heart continued to find expression in poems and songs that have become "wings" to those in many places who love their Lord.

In June, 1948, a second accident brought a great increase of pain and helplessness. For long months she traversed dark ways of pain but in love and faith that never failed. She looked forward with joy unspeakable to the time when the gates would open; and she passed through them in perfect peace on January 18 of this year.

Her own words, quoted below, sum up the longing purpose of her heart for herself and for everyone she loved—and she loved all, for did not her Master love all and lay down His life for all the world?

"One thing have I desired, my God, of Thee,

That will I seek—Thine house be home to me.

*"I would not breathe an alien, other air,
I would be with Thee, O Thou fairest Fair.*

*"For I would see the beauty of my Lord,
And hear Him speak, who is my heart's Adored.*

*"O Love of loves, and can such wonder dwell
In Thy great name of names, Immanuel?"*

*"Thou with Thy child, Thy child at home with Thee,
My Lord, my God, I love, I worship Thee."*

—B.C.O.

Little girls and boys playing happily at Dohnavur who, but for God's grace, would now be growing up in Hindu temples or training in cinema companies.





Extending back as far as the eye can see, prayerful Moslems observe the festival of Id-ul-fitr in Calcutta, India. Acme photo.

What Mohammedans Believe

By G. CHRISTIAN WEISS

*260,000,000 Moslems accept what you
believe about the Bible, God and Christ—
but with a tragic twist of error*

THERE are in the world today at least 260 million Moslems, followers of a religion which has come from the descendants of Ishmael, Abraham's son by Hagar.

In the sixth century A.D., some twenty-five hundred years after Ishmael's birth, Mohammed was born among Ishmael's descendants. Announcing himself as a prophet from God, he introduced a system of religion which has taken over and made its very headquarters the part of North Africa that was once the cradle of Christianity.

Along with striking perversions of Christian truth, Moslems also make some striking acceptances of Bible teaching. They believe, for example, that God is one personal Being. They concede that He—Allah is their name for Him—is the creator and sustainer of the universe and that He will one day judge all mankind.

Mohammedans also acknowledge the inspiration of the Scriptures. Moslem teachers say there are four books which have been given to men by God: the Law of Moses and the Psalms of David (by which they mean the entire Old Testament), the Gospel of Jesus Christ (the New Testament) and the Koran of Mohammed. Moslem teachers are acquainted with many Bible stories and

with the names of many Old Testament prophets.

Concerning Christ, these teachers—though not necessarily the illiterate masses—believe some very remarkable things. The Koran gives two very significant names to Jesus Christ—the Word of God and the Spirit of God. Mohammedan teachers readily accept His virgin birth and His sinless nature.

Islam's teachers likewise readily acknowledge that Christ gave sight to the blind, cleansed lepers, cast out demons and raised people from the dead. Still more remarkable, they believe that He Himself is not dead, but living. Mohammed's tomb is in Medina, Arabia, and Moslem pilgrims flock there to visit it. But Jesus has no tomb and every Mohammedan teacher will readily admit that He is alive exalted in heaven.

Moreover, they believe that Christ is coming back to earth again, literally and personally. An extremely well educated Moslem, a man whom I think is the most prominent Moor in Morocco outside of the Sultan himself, once asked me whether we Christians believed, as he had heard, in the return of Christ. Did we believe that He will be preceded by the Antichrist? Did we believe that the second coming is near?

ing. For example, though they believe in the inspiration of the Bible, they will not accept the Scriptures as evidence that Jesus Christ is the Son of God who died for the sins of the world.

"But isn't this in the Bible?" you ask. Immediately the Mohammedan teacher says, "Well—the Bible—Yes, it was given by inspiration, true enough. But the Jewish people changed and perverted the Old Testament to suit themselves, and the Christians have done the same with the New Testament, and so you can't follow the Bible today at all. The only book that can be followed is the Koran of Mohammed."

Another strange perversion of truth concerns Isaac and Ishmael. Ishmael was Abraham's first-born son, and hence, they say, he was the chosen seed and they, as the children of Ishmael, are the chosen people. The Jews, they say, changed the Bible around and wrote those "extra" things in so that their father Isaac would be the head of the chosen nation.

Mohammed is placed far above Christ in the religion of Islam. Christ is a prophet—a great prophet—but not nearly so great as Mohammed, who is the one who makes intercession between God and man. Mohammed is the intercessor, and so actually he becomes the saviour. And yet Mohammed said himself, "Every man's sin is upon his own head."

[Continued on page 816]

Mr. Weiss is president of the Gospel Missionary Union, a faith mission carrying on work in Africa and South America. Before being called to his present position, he served as a missionary to Mohammedans in northwest Africa.

♦ **ALONG** with the striking acceptances of Christian truth, however, there are many strange perversions of Bible teach-

The Coming of the Son of Man

Studies in the Olivet Discourse—Matthew 24:22-31

By Carl Armerding

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ONE of the interesting things about the Olivet Discourse is the number of warnings it contains. We have already seen that it opens with a warning against those who will come in the Messiah's name, saying, "I am the Christ" (Matt. 24:5, R.V.). Another solemn warning is given in connection with the setting up of the abomination of desolation in the holy place. Unlike the first, this is a warning to flee when an idol is set up in the sanctuary itself, "standing where it ought not" (Mark 13:14).

The law of Moses strictly forbade the making of "any graven image" (Exod. 20:4) as an object of worship. While it is true that we as Christians are also told to "flee from idolatry" (I Cor. 10:14), no particular form of idolatry is singled out. But the abomination of desolation is an idol which will mark the very worst form of sacrilege because it will desecrate the holy place itself.

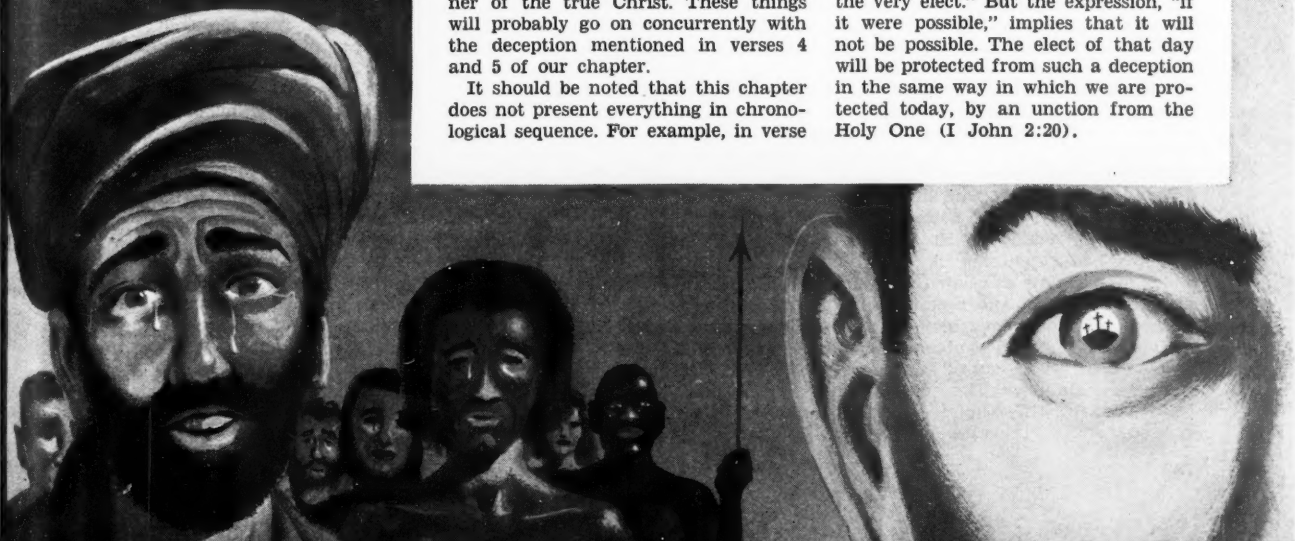
In the portion now before us we get another warning. It appears that the Antichrist will seek to imitate the true Christ down to the very last detail. Therefore he will use false prophets, or forerunners, who will say, "Lo, here is Christ, or there." No doubt there will be a number of these who will try to imitate John the Baptist, the forerunner of the true Christ. These things will probably go on concurrently with the deception mentioned in verses 4 and 5 of our chapter.

It should be noted that this chapter does not present everything in chronological sequence. For example, in verse

14 we see how the Lord goes right on to "the end." But in the next verse He goes back again in point of time to something which takes place before "the end." The same is true in verse 22, because the shortening of the days of the Great Tribulation implies their termination. But in verse 23 He goes back again to speak of that which will characterize the time of the end.

The enemy's attempt to imitate the true Christ will be so complete that he will, no doubt, seek to simulate Christ's entry into the world, and also to perform miracles as He did. But though the Lord's forerunner did no miracles (John 10:41), here, so it appears, not only the false Christs, but also their false prophets will perform such wonders. Their "coming is after [or, according to] the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie [literally, the lie]: that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (II Thess. 2:9-12).

The imitation will be so clever that "if it were possible, they shall deceive the very elect." But the expression, "if it were possible," implies that it will not be possible. The elect of that day will be protected from such a deception in the same way in which we are protected today, by an unction from the Holy One (I John 2:20).



*For as the lightning cometh out of the east, and shineth even unto
the west; so shall also the coming of the Son of man be.—Matthew 24:27*

It must not be thought that because the Holy Spirit will have completed His work of forming the Church that He will then have nothing further to do. The Lord will pour His Spirit upon His ancient people Israel so that when they look upon Him whom they pierced they will recognize Him and mourn because of Him (Zech. 12:10). And that same blessed Spirit will be their protection then, no matter how clever the enemy's attempt to deceive may be. Moreover, they will have the warning of the Lord Jesus Himself, who said, "Behold, I have told you before." To be forewarned is to be forearmed.

II

But the enemy will carry his imitation still further. He knows full well that the true Christ was "led up of the Spirit into the wilderness to be tempted of the devil" (Matt. 4:1). Accordingly, when he presents his counterfeit, he will seek to imitate even the temptation. At any rate that would seem to be the purpose in the announcement, "Behold, he is in the desert."

In the reference to the "secret chambers" we detect a subtle reference to our Lord's own words when He said, "But thou, when thou prayest, enter into thy closet" (Matt. 6:6). The word "closet" is the same word translated "secret chambers" here. It is used only four times in the New Testament, but it is translated by three different words. In Matthew 6:6 and Luke 12:3 it is rendered "closet," suggesting a place closed in, and thus shut off from all outside interference. In Luke 12:24 it is rendered "storehouse," suggesting a place of supplies. But here it is rendered "secret chambers," suggesting a place of privacy and security.

All of these are needed to give the full meaning of the original word. And one can readily see how attractive such a place would be in a time of tribulation and anguish. The very idea of an asylum or place of refuge will certainly have its appeal then. And the promise of finding one there who might give comfort and relief would only serve to heighten the desire to go out and find him.

Time was when men were able to search out the true Messiah in the desert or secret chambers. But that day has passed except, of course, as we still talk of finding the Lord in solitude. When He comes again as Son of Man it will not be to repeat the experiences of the first advent. When He comes to judge the world, He will come as "the lightning cometh out of the east, and shineth even unto the west." Scripture nowhere speaks of the Lord's coming for His Church in this manner. Lightning is something which is constantly associated with judgment in Scripture. And that is the way it should be understood here.

Moreover, our Lord's reference to the carcass, or corpse, is out of keeping with what we would expect Him to say of His Church which is His body. In direct contrast to that living organism, we have here

a dead, corrupt thing which will attract the birds of prey. Job speaks of "the eagle which hasteth to its prey" (9:26). And in the book of Habakkuk the eagle is associated with beasts of prey, such as leopards and wolves (1:8). From the immediate context there we learn that these refer to that "bitter and hasty nation," the Chaldeans. No doubt the Lord is here also referring to some great power, or powers, that will swoop down upon the corrupt mass of His ancient people to whom He refers as the carcass.

III

It is at this time that the greatest "blackout" ever known will take place. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." These words remind us of the Lord's words to Pharaoh as recorded in Ezekiel 32:7, 8: "When I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights will I make dark over thee, and set darkness upon thy land, saith the Lord God." But in Matthew 24 we get something which is not mentioned in the word to Pharaoh: "the powers of the heavens shall be shaken."

The reference to these powers shows



He Has Kept Faith with Us

A Silver Wedding Anniversary Testimony

J. C. MACAULAY

No ship of wealth conveyed us from the port

Of love's sweet tryst out to the open sea
Of untried life; yet unafraid and free
We launched our slender bark, with full support

Of love, and faith, and God. We did not court

The fickle winds of chance, but trustfully
Engaged the Saviour's promised company,
For richer, poorer, good or ill report.
He has kept faith with us, and through the years

His kindness flowed, like ocean's boundless tide,

While loving wisdom mingled joys and tears,

That we might rest in Him, quite satisfied.

Whose faithfulness has brought us to this hour

Will still lead onward by His grace and power.

us that something more than physical changes is involved here. These powers are the same ones mentioned in Ephesians 6:12. They are already "spoiled" (Col. 2:15), and our Lord has "made a show of them openly." But the time is coming when He will expel them altogether from the heavenly places which they now occupy, and "cast them down to hell" (II Pet. 2:4).

When the Lord comes for His Church He will invade their present domain. It is "in the air" that He will meet His own (I Thess. 4:13 ff.). And we know that Satan is the prince of the power of the air (Eph. 2:2). But we do not read that the powers of the heavens will be shaken at that time. Nevertheless, the Lord will not only enter their domain, but will make of it a trysting place with the Church for which He died. First, however, on the occasion described in verse 29, He will deal with these wicked powers. Having "shaken" them, He will then appear in the heavens, where every other light has been darkened, as if to clear the stage of anything which might in any wise seek to rival Him in His glory.

"Then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn," just as Zechariah predicted long ago. The fact that "tribes" are mentioned here leads us to believe that this is a special reference to that people which is so well known for its tribal divisions. The reason for their mourning is not given in Matthew 24, but we know from Zechariah 12:10 that it is because they will then look upon Him whom they pierced and will recognize Him as the Messiah whom they rejected long before.

Then shall they "mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his firstborn." It has been pointed out that we have here two names which refer most appropriately to our blessed Lord, who is not only the unique Son of God, but also the Firstborn from among the dead.

Another thing which shows that this is not His coming for the Church is the fact that "he shall send his angels . . . and they shall gather his elect from the four winds, from one end of heaven to the other" (v. 31). When He comes for His Church, He will not make use of such agencies to gather His own to Himself. We are plainly told in I Thessalonians 4:16 that "the Lord himself shall descend from heaven" to summon His own to meet Him "in the air." In Matthew 24:31 there is not even a hint that He will then remove His elect from the earth to heaven.

It should also be noted that there is no reference to the resurrection of the dead in Matthew 24:31, whereas the resurrection of the dead in Christ is one of the outstanding features of the Lord's coming for His Church. As a matter of fact, there is no reference to the resurrection of the dead anywhere in the

[Continued on page 809]



MISSIONARY CONFERENCE EXTRAORDINARY

By Harold R. Cook

IT has just been my privilege to attend a missionary conference which is different. So far as I know, it is unique in the United States. For years I had been hearing missionaries speak about it with enthusiasm. "It is a conference for missionaries themselves," they had said. And as one who had once served on a mission field, I knew what the drawing power of such an idea could be.

For missionaries on furlough are in need of more than physical restoration. Their years of service in a foreign land, often under difficult conditions, do leave a mark on their bodies. But just as often—perhaps even more often—they reach home mentally and spiritually fatigued. "We came home brokenhearted," says one missionary who had to retire from the field after only one term of service; "but at that conference we got a new vision of God's love."

In front of me now are a number of letters from missionaries who attended the conference.

"It means a lot to missionaries to be loved and wanted," writes one. And another adds, "The conference has been a turning point in my life."

"Many of us get so occupied with our own work and problems," confesses a third missionary, "that we forget the problems of other fields. Now I have a new burden for the world."

Another missionary says, "I had heard about that conference, but not until now have I understood why missionaries were so enthusiastic about it." Still another sums up what a large number have tried to express in their letters with, "There just aren't words to express what the past week's conference has meant to me!"

From the very first session held in March, 1936, in the Paradise (Pa.) Presbyterian Church, the conference has been characterized by some of the features which today make it so popular among the missionaries.

Outstanding among its attractions is the fellowship among missionaries them-

selves. From the thirty-three who attended the first conference, the number has now grown to more than four times that many, presenting a great variety of mission fields throughout the world. About two-thirds of this year's group were present for the picture shown at the heading of this article.

Since 1937, the conference has been sponsored by the Calvary Independent Church of Lancaster, Pa., under the leadership of Dr. Frank C. Torrey. This year's conference was the sixteenth annual gathering.

Several highlights and behind-the-scenes glimpses of the 1951 conference are pictured on the pages which follow. It would be impossible, however, to pic-

ture the opening sessions in the morning. These began with a devotional message from a missionary-hearted home pastor who knew how to prepare the company for the prayer period which followed. Malcolm Cronk, of Lansing, Mich., was chosen for this ministry.

Later, during the prayer time, it was thrilling to hear missionaries from Africa earnestly pleading for God's help for their fellow-laborers in China and Colombia. Fellowship with other missionaries had brought this enlarged vision and sympathetic burden of prayer.

From this point on, the camera is useful in picturing highlights and behind-the-scenes glimpses of the conference. Morning sessions also included—

Lower left, Pastor and Mrs. Frank C. Torrey of Lancaster's Calvary Independent Church. Right, a missionary guest points out that this year's conference was the sixteenth annual session.





TIME FOR DISCUSSION

Various problems which confront the missionaries and their work were presented by missionary leaders and then discussed by the entire group. Students from the Lancaster School of the Bible, in the balcony shown at the left, were tremendously interested in these discussions. The picture was snapped during a talk on "The Indispensables in the Preparation of a Missionary Candidate." Afternoon sessions provided brief but pointed pictures of different types of work in a variety of fields, followed by Bible messages.

Of course, discussions did not end with the meetings. Personal interchanges, such as these, added much to the practical value of the conference. Note the interest on the faces of those shown in the pictures below.



Noon and evening meals were provided for the entire missionary company in the church annex. What feasts of good things! And how much labor of love went into their preparation and serving!

REST

Rooms for sessions were...
"Last, but not least, the conference, some of us to hold out...



Above, part of the evening rally, filled the...

While Inter campuses met, filled the church as they listened to the costume. An...



REST FOR THE WEARY

Rooms for rest and fellowship between sessions were thoughtfully provided. "Last, but not least, I am grateful for the cots and covers in the rest rooms," one elderly missionary wrote following the conference, "because the forty winks some of us old folks got there enabled us to hold out to the end."



Above, part of the crowd leaving the YMCA auditorium, where most of the evening and Sunday services were held in order to accommodate all who wished to attend. One special session, a Saturday evening youth rally, filled the high school auditorium with about 1,500 listeners.

While Inter-Varsity young people from more than thirty different campuses met with many of the missionaries one afternoon, children filled the church for their own special meeting. They are shown below as they listened to tales from the mission fields told by missionaries in costume. An illustrated Bible lesson was also presented.



Saturday was a day of special blessing. In the morning the missionary company gathered for an impressive communion service, pictured below.



Warm-hearted Christians of Lancaster opened their homes to the missionaries, offering them lodging and breakfast as well as some very delightful times of fellowship. Laymen in turn testified to the blessings they received through having such visitors in their homes.



Repeatedly since the time of Christ; publicans
and sinners have stormed the kingdom of God
and the Church has been refreshed by

The Victory of the Violent

By VANCE HAVNER

AND from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.—Matthew 11:12.

The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.—Luke 16:16.

Bible scholars differ as to the meaning of our Lord's strange pronouncement recorded in these scriptures. Some think He meant that the kingdom of heaven, as represented by the King and His disciples, suffered violence at the hands of its enemies. Of course that was true and is true to this day.

Maclaren thinks He referred to those who misunderstood the nature of the kingdom and were rushing in with carnal enthusiasm as though it were earthly, seeking to gain it by their own violence instead of by meekness, by arms and

Dr. Havner is an evangelist, Bible teacher, preacher and author. His home is in Greensboro, N.C.

worldly force rather than by submission. Certainly we have always had these with us throughout the history of the Church.

† Is not this statement, however, really a picture, first of all, of the public reaction to the earthly ministry of our Lord? The multitudes were flocking to Jesus, crowding like soldiers taking a fort. The rulers, the scribes, the Pharisees, the religionists, the Scripture scholars stood aloof in their proud superiority, while the common people heard Him gladly and the rank and file thronged to hear His words.

The very ones who should have been first to recognize Him never knew Him. Versed in prophecy, separated in conduct, punctilious in religious observance, more concerned over washing pots and pans than inward renewing, mistaking ritual for reality, they missed the kingdom while publicans and harlots crowded in. Plain fishermen, beggars, tax collectors, despised Samaritans, lepers, thieves, all

these pressed in so desperately in earnest that they fairly stormed heaven.

Bartimaeus got his blessing. So did Zacchaeus and the Syrophenician and the poor sick woman who elbowed through a crowd to touch Jesus. The centurion and the paralytic and the man born blind, what a motley mixture of unlikely prospects took the kingdom by force! And while the rabble crowded in, the very teachers of the law who knew in advance when and how and where He was to come, His very own, knew Him not.

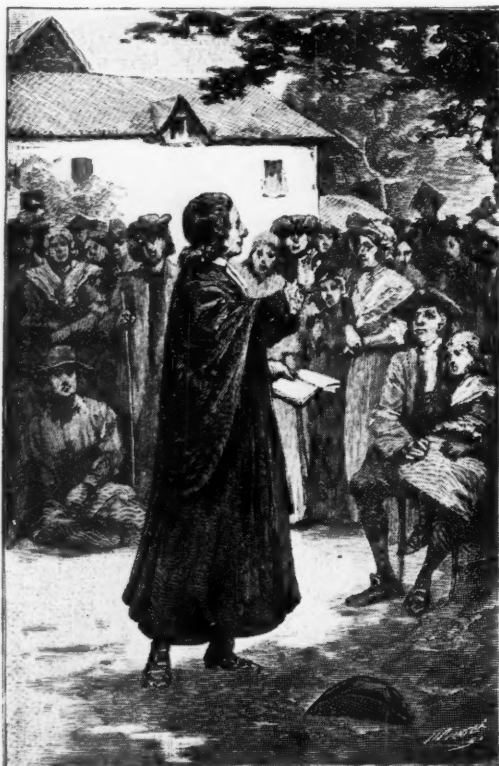
I say this Scripture is a picture of our Lord's earthly ministry, and we do well to freshen our memory here. Do not think of Jesus standing in a pulpit, droning platitudes to a few benchfuls of comfortable, sleepy saints. See Him outdoors, sunburned and plainly clad, teaching by the seaside or on the mountain top while crowds of common folk hang on to every word. See the scandalized scribes and Pharisees looking on, shaking their heads, listening only to find something to grumble about. And while they size up the meeting from the sidelines, the blind see, the lame walk, the sick are healed, the lepers are cleansed, the dead are raised, and the poor have the gospel preached to them.

What meetings they were! Of course our Lord had preached in the synagogue, but it was not a very successful service. Out here with the sky for a roof everybody felt welcome, and they fairly stormed into the kingdom. The violent took it by force.

† It began that way and He who began to do and teach has been at it ever since. The picture has been about the same down through the ages.

Two hundred years ago Whitefield and Wesley stood outdoors in England and called the masses to repentance. And they came! They crowded into the kingdom to the alarm of dignitaries and clergymen and the intelligentsia. Even good men misread the movement as did Rowland Hill, who said, "He [Wesley] and his lay lubbers go forth to poison the minds of men . . ." and spoke of "Wesley's ragged legion of preaching tinkers, scavengers, draymen and chimney sweepers." The good brother had been horrified by the violent taking the kingdom!

Of course it had happened before as in the days of Savonarola, and it was to happen again as with Moody and nearer our own day under the rough tabernacles of Billy Sunday. The Welsh Revival saw grimy miners crowding with holy violence into the kingdom while G. Campbell



Two hundred years ago Whitefield and Wesley stood and called the masses to repentance. John Wesley speaks to an interested group of country folk.

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Morgan, for instance, sat enthralled to watch a revival without choir, songbooks, publicity, offerings and sometimes without a preacher.

Verily, from the days of John the Baptist until this day every fresh Pentecostal outbreak has seen the kingdom of heaven suffer violence and the violent take it by force.

Around 1870 A. J. Gordon began his pastorate at Clarendon Street Baptist Church in Boston. It was an ivy-clad, sedate, closed corporation, so self-satisfied that an officer of the church was rebuked by a deacon for putting "Strangers Welcome" on some of the church circulars. A quartet choir in the gallery, which Gordon called "the ice-chest," furnished the music. Somebody called the church the Saints' Everlasting Rest.

In the providence of God, D. L. Moody came to Boston in 1877 and pitched his tabernacle within three hundred feet of Gordon's church. Night after night for months he preached the plain gospel to thousands of all ranks and conditions. Excursion trains brought in multitudes from all parts of New England. Seventy thousand homes in Boston were visited. Gordon's biographer writes:

"At the center of these operations stood the Clarendon Street Church, like a cemetery temporarily occupied by troops in battle. What a shattering and overturning of weather-stained, moss-grown traditions followed! What experiences of grace, what widening vistas of God's power, what instruction in personal religion resulted from these six months of revival!

"A new window was built into the religious life of the church, letting in floods of light. The true purpose of a church's existence began to be emphasized. Drunkards and outcasts were daily reclaimed, and brought into fellowship . . . The entrance of reformed drunkards, and of all types of publicans and sinners into membership opened the way for a progressive democratization culminating in the free-church system."

It was simply another repetition of our text: the kingdom of God was preached by Moody and the violent took it by force. Clarendon Street Church was given a blood transfusion and a host of brand-new converts, the best thing that can happen to any church. Out of it all came a new church, free of its fetters in the liberty wherewith Christ makes us free.

Nothing better could take place in many a cold church-sepulcher today than such an outbreak of violence, a mighty moving of God's Spirit, sweeping multitudes into the kingdom of God. Indeed, the recent outpourings of blessing in the Billy Graham meetings can be explained only in the light of just this kind of violence.

We have witnessed the strange spectacle, which some said would never be seen again, of throngs of publicans and sinners crowding under vast tents and into stadia and standing outdoors to hear the gospel. We have seen outcasts and movie actors and drunkards and gamblers and racketeers taking the kingdom by force. And such a sight has warmed the hearts of Christians until multitudes of all denominations who never dreamed of worshipping together have sung and prayed and wept and rejoiced under the power of God.



The Better Way

BY A SHUT-IN

He said He'd go before me and make the crooked straight;
He said He'd cut the iron bars and break the brazen gate.
But I was all impatience and impetuous self-will;
I would not heed His gentle word, "Thy strength is to sit still."
Instead, I rushed ahead of Him; I felt I could not wait.
Because the time seemed very short, the need exceeding great.

But, oh, what shame and sorrow upon myself I brought,
And with His purpose for my life what tragic havoc wrought!
I could not force a passage through the walls that hemmed me in,
But only broke *myself* on them; it was presumptuous sin.
My self-laid plans that looked so good thus came to worse than naught;
And Him I'd sought to honor, me a costly lesson taught.

"He that believes shall not make haste"—henceforth it shall be so.
I'll run no more until I see the cloudy pillar go.
Quite clearly now I see I must go softly all my years
If I would keep from falling and my eyes would keep from tears.
I'll wait for Him who only waits His graciousness to show.
And follow Him who leads the blind by ways they do not know.

♦ MAKE no mistake, when proud, cold, official, organized Christianity quenches the free moving of the Spirit, God will break out in a new place and use converted bums and gamblers to preach the gospel. And while modern scribes and Pharisees and sometimes Bible scholars sit aloof and look askance, the violent will storm the kingdom and every man will press into it.

God does not blueprint His awakenings in our little committee meetings. He may set aside our big projects and programs and in His sovereign power raise up the unlikely man and use the most unexpected means to call to Himself one more crop of sinners before He rings the curtain down. God grant us one more outbreak of violence on the pattern of our text!

Years ago a convention met in Indianapolis to discuss "How to Reach the Masses." One day during that convention a young man stood on a box on a corner and began to preach. A crowd gathered, mostly workmen going home to their suppers. They were electrified by the sermon. They forgot that they were tired. They forgot that they were hungry.

The crowd became so dense that it had to move. The preacher announced that he would preach again at the Academy of Music. They followed him down the street, singing as they went, and they filled the main floor of the building, sitting with their dinner buckets, while he preached again with such power that they were moved to tears.

But he had only a few minutes to preach because the convention on "How to Reach the Masses" was gathering in the same auditorium. While the conven-

tion was discussing how to reach the masses, D. L. Moody was *doing* it! He was preaching the kingdom of God and every man was pressing violently into it!

♦ SUCH outbreaks of violence are god-sends to any day and generation, for in the things of God *the victory goes to the violent*. I mean by that, the kingdom of heaven is possessed by those who are resolutely in earnest, who make it their chief concern.

I am not preaching self-effort, nor recognizing any merit in ourselves, for it is all the grace of God; but the Scriptures exhort us to strive to enter in at the strait gate, to labor to enter into God's rest, to give diligence to make our calling and election sure. *God does business with those who mean business.*

There is a world of difference between leisurely walking down an aisle to join a church and desperately pressing through to Jesus. The preaching of this age has not disposed this generation to get very excited about going to heaven. Some Bible teaching has so minimized personal responsibility that any suggestion of effort on our part is frowned upon.

To be sure it is all of grace and the fight is a fight of faith, but it is still a fight and some saints could use a little sanctified violence to good profit. Why should we not be as desperately in earnest to possess our possessions in Christ as the world is to lay hold of all the devil has to offer? Joshua did not invade Canaan in a rocking chair and we do not take our Promised Land on a vacation jaunt.

The saints of the ages have made the
[Continued on page 819]

Hey kids—

EARN ONE OR VALUABLE PRIZES



HOW WOULD YOU like to receive one of the swell gifts pictured on these pages . . . absolutely FREE?

Well, you *can*! Any one, or more, of the 15 prizes that you see may be yours to enjoy this summer in return for selling **MOODY MONTHLY** subscriptions to your friends. And if you are of school age, or over, you can get started right now. Just print your name and address in the coupon below and mail it to the address shown. The necessary supplies and instructions will be sent to you immediately.

MOODY MONTHLY is easy to sell, too. It's the type of Christian magazine that belongs in every home—what's more, you may offer it to your customers at the *special rate* of \$2.50 a year, instead of the regular price of \$3. Your pastor and Sunday school teacher will probably be glad to help you.

Why not be the first boy or girl in your church or neighborhood to send for your supplies? You have from now until September 30 to complete your sales. We'll be waiting to hear from *you*!

CONTEST RULES

1. Open to everyone of school age or over.
2. Entrants may earn more than one prize.
3. One year subscription price, \$2.50 for this contest. (Reg. price \$3.) Add 30c Canada and 50c foreign.
4. Both new and renewal orders accepted.
5. Subscriptions in excess of 1-year count as one order only.
6. Entrant should mail orders at least once each week to **MOODY MONTHLY** office.
7. Entrant will be paid 50c commission on each subscription, in lieu of prize, if desired. (Also, if premium is unobtainable due to circumstances beyond our control.)
8. Closing date for this contest, Sept. 30, 1951.

SPALDING BASEBALL. Official league ball. Compressed felt over lively center. Tanned leather cover. Double stitched. **2 SUBSCRIPTIONS**

LITTLE LEAGUE MODEL BASEBALL BAT. Plenty of base hits in this 32" or 33" length bat. Natural or brown finish. **3 SUBSCRIPTIONS**

AUNT THERESA RECORDS AND ALBUM. 4 Bible story records, as told in the delightful style of the one and only Aunt Theresa, PLUS a sturdy album for their safe keeping. **4 SUBSCRIPTIONS**

CASTING REEL. Lawrence level-winding bait casting reel. Beautiful chromium plating throughout. Adjustable drag and click. Capacity 100 yds. **5 SUBSCRIPTIONS**

CASTING ROD. Richardson 5' solid steel bait rod. Red plastic butt. 2 guides. Hardened steel rings. Chromium plated. **6 SUBSCRIPTIONS**

BASEBALL GLOVE. "OK" fielder's mitt. Just the thing for the young sand-lotter. Full leather lining with web trap. **7 SUBSCRIPTIONS**

RUBBER BASKETBALL. For rough indoor practice or outdoor games. Built for longer wear on any surface. Water proof. Official weight, shape, and size. **8 SUBSCRIPTIONS**

TENNIS RACQUET. Gold label, 4-ply laminated ash frame. Full length, and grooved grip. Light weight. For the young star. **9 SUBSCRIPTIONS**

CORN POPPER. Lots of fun with this AC-DC West Bend electric popper. Molded plastic base for table use. Heat resistant glass cover. **10 SUBSCRIPTIONS**

LAWN CROQUET SET. 48" mallets, 24" handles. 4 plastic balls. 2 stakes. 1 set 10 gauge arches. Display box and rules. **11 SUBSCRIPTIONS**

PARKER PEN AND PENCIL SET. You'll be a proud owner of this new Parker "21" with the sensational OCTANIUM point. **12 SUBSCRIPTIONS**

BROWNIE HAWKEYE CAMERA WITH BUILT-IN FLASH. All the ease and convenience of the most handy box camera PLUS the advantage of synchronized flash for indoor pictures. **16 SUBSCRIPTIONS**

BOY'S OR GIRL'S WRIST-WATCH. 7-jewel movement "Boulevard". Yellow gold. Stainless steel back. Cord for girl's. Strap for boy's. A beauty! **30 SUBSCRIPTIONS**

OR MORE-OF THESE Absolutely *FREE!*

ZENITH AM-FM TABLE MODEL RADIO. And what a radio! Super-sensitive Zenith-Armstrong AM sound. Famous Zenith long distance AM automatic volume control. Approx. 7½" high, 23¼" wide, 7½" deep. 7 tube. Maroon.

55 SUBSCRIPTIONS.

BOY'S OR GIRL'S MONARK BICYCLE. Just picture yourself gliding along on this 2-tone, fully equipped General bike! Air-style headlight, plastic saddle, rear reflector, deep fenders, whitewall balloon tires, built-in tank and horn, luggage carrier, etc.

60 SUBSCRIPTIONS.



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Sure, I want one of these swell prizes. Send me the supplies and full instructions. I agree to abide with all contest rules.

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EVANGELISM

Articles of interest . . . News of Bible conferences and evangelistic campaigns

Place of Victory

By FRANK W. SHERIFF



Mr. Sheriff

Servicemen and civilians alike are led to Christ at Chicago's CBMC center where evangelists are laymen

IT was with some fear and trembling that the Christian Business Men's Committee of Chicago decided to continue its program of evangelism and service to men in the armed forces following the close of World War II. Victory Centers in Chicago and Waukegan had done an outstanding job, and it seemed that it was now in order to sing the Doxology and close up shop.

In Waukegan, where we had opened our first CBMC Victory Center in October, 1942, the issue was decided for us by the loss of our premises; but what the future of the Chicago Victory Center should be, was not so easily discerned. Faith triumphed, however, and today we praise God for a ministry seemingly no less fruitful than during World War II.

Today a steady stream of servicemen flows through the Victory center. As in the past, these men are made to feel that the center is indeed a "home away from home."

Mr. Sheriff is executive secretary of the Chicago CBMC.

Open from 9 o'clock in the morning until 10:00 or later at night, it provides lounge and reading room facilities, game rooms with equipment for ping-pong, shuffleboard, chess, and checkers and other similar entertainment. Free refreshments, including one full meal a day, are served by some sixty volunteer groups of women from evangelical churches in the Chicago area. Most important, carefully selected Christian men are on hand to open the Scriptures and point the way to the Saviour.

Far from dropping off, attendance has been on the upgrade for months. Percentage-wise our results in decisions for Christ have been the best in our history. Perhaps of even greater importance is the development of the Christian character and testimony of so many of these boys. A well directed program along these lines has led to the known call of some 125 young lives to full-time Christian service. Doubtless there are many others.

Victory Center is also the hub of another kind of evangelism which has characterized CBMC since it was first organized twenty-one years ago. Five days a week, Mondays through Fridays,

noonday services designed to have a special appeal for the burdened, the fearful and discouraged are held at the center and broadcast throughout the Chicago area over radio stations WMBI and WMBI-FM. Many have responded to the invitations which follow these services.

Not long ago a man was sitting in the cage of a Chicago currency exchange, listening to one of the noonday messages. Only the evening before, his life had been miraculously spared during an attempted robbery. Now a question from the speaker seemed so definitely directed to him personally that he found himself answering aloud. Suddenly realizing his need, he made his surrender to Christ.

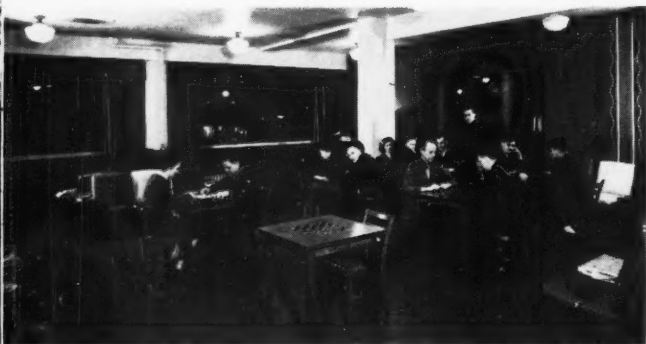
Soul-winning, whether by means of personal dealing with servicemen in Victory Center, the noonday services, street meetings, church visitation, evangelistic campaigns in churches, or tract distribution, has been at the heart of the CBMC purpose since the beginning. Many opportunities are open to us as laymen which are closed to pastors. A layman's testimony also carries special weight.

"You fellows really act as though you believed all this," one man said following one of the noonday services.

We assured him that we did, adding a further word of testimony as to the power and presence of the Saviour in our lives. The inquirer was impressed. Soon afterward he likewise came to a personal knowledge of Christ and is now rejoicing in Him.

As I think of such experiences it seems to me that one outstanding conclusion to be drawn from the twenty years during which God has permitted the CBMC to serve Him in Chicago is simply this: God wants to use laymen to win souls to Christ. If you are a Christian layman, get into business for Him right where you are. God will honor your prayers, your testimony and your labors for Him.

Glimpses of Chicago's CBMC Victory Center. At left, attractive entrance in Loop district; lower left, sailor and personal worker look at the Scriptures together; lower right, a view of one of the game rooms.



Organized in November, 1930, Chicago's Christian Business Men's Committee has been the parent organization from which CBMC International, with its many local committees, has grown. The work of the Chicago committee described in this article is representative of what is being done by other CBMC's in many other cities in the United States and Canada.

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Mr. Dr. Deyn

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NEWS of Conferences and Campaigns

Evangelists and other Christian workers reporting items for this department will please arrange to have copy reach the magazine not later than the 20th day of the second month preceding date of issue.

This department is intended for news in concise reports of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization as well as city, state and dates of the meeting.

☆

A PERMANENT mission station, designed to reach DP's in Germany, Austria, Yugoslavia, Italy, France, and other countries near the Iron Curtain, is in the process of being established by the Slavic Gospel Association.



Mr. Deyneka

Headed up by the well known missionary to the Slavs, Peter Deyneka, the association plans to use four evangelists in full-time service. The Word will be preached in about six different languages.

"We are going to do all that we possibly can while the doors are still open," writes Mr. Deyneka.

Conversions in the Wayne W. Methodist Church, Martinsville, Ill., where Robert Kaiser is pastor, totaled more than twice as many as the church had members, during meetings May 13-20 with the Ed VanderJagt evangelistic team.

Conneaut Lake Park, Pa., was the scene of a profitable four weeks' campaign with evangelist Joe Arnett, May 20-June 15. Large crowds and a widespread interest throughout the resort were noted. Mr. Arnett has been invited to return in the fall by Karl C. Rowley, sponsoring pastor.

Several prisoners from among a busload brought in from 40-mile distant Whitmore Prison Farm, stepped forward to profess acceptance of Christ at the Anderson, Calif., First Baptist Church, where Wes and Dot Auger held special meetings June 5-17, in conjunction with pastor Ed Steele.

Successful services with Pastor G. Sherman Lemmon and the members of the Paradise, Calif., Calvary Baptist Church, May 20-June 3, are also reported by the Augers.

An estimated 34,000 persons were attracted to the June 17 Sunday evening service at outdoor Crump Stadium, Memphis, Tenn., for the scheduled closing meeting of the Billy Graham Memphis evangelistic campaign.

Approximately 150 pastors co-operated by closing their churches for the final service, and also by joining together with Graham regularly during the four weeks' campaign for plans and prayer.

Inquiry rooms were filled nightly by those seeking salvation. Follow-up work was under the direction of Dawson Trotman.

A membership gain of 129 was reported by Dr. Fred Moffatt, Frankfort, Ky.,

August, 1951

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HAS REPEAL REDUCED CRIME?



"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!" (Isaiah 5: 11)

"Crime

Will be Reduced"

—(Promise of Liquor Interests Before Repeal)

HAS repeal reduced crime? The intelligent person is well aware that countrywide crime has spiraled steadily upward since national repeal. Drink is a major factor in more than a third of all crime, and plays an important part in nearly every classification of crime.

Drunkenness has become the second leading cause for arrest in the country, exceeded only by arrests for violation of traffic and motor vehicle laws—and one-fifth of those arrested for drunkenness are under 25 years of age!

Meanwhile, according to the American Automobile Association, more than 10,000 filling stations are selling motorists alcoholic beverages along with their gasoline; while arrests for "driving while intoxicated," according to official Federal Bureau of Investigation reports from available urban centers, have increased from 65.7 per 100,000 population in 1932 to 153.5 per 100,000 in 1948—an increase of 133.4% during the sixteen years of repeal.

"A pedestrian or driver reported as having been drinking, is involved in one out of every four fatal auto accidents." Alcoholic beverages act on the brain to submerge caution and accentuate recklessness in the individual, not only on the highway, but in terms of morals and responsibilities.

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—Haven Emerson, M.D.



Sources of above facts forthcoming upon request. A new edition of "Black Book of Repeal" gives the latest angles in the fight against liquor. Write at once for your copy to Dept. M.

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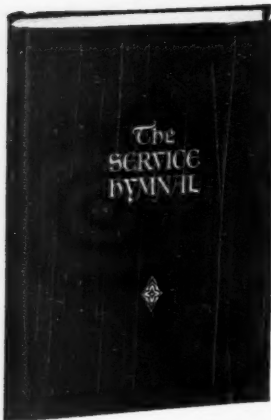
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First Baptist Church pastor, following a fruitful series of meetings with evangelist Harry McCormick Lintz, during May. In addition, a total of 76 applied for baptism, and many Christians volunteered for full-time service for the Lord.

A. Reid Jepson, Charleston, W. Va., pastor of City Bible Center, reports a time of blessing in recent meetings with Evangelist Robert J. Kees. "Several decisions for Christ were made, and our young people caught a glimpse of personal soul-winning that should bring forth fruit that will remain," Mr. Jepson said.

Overflow crowds at Denver's Mammoth Garden made four services necessary in one night, during the Merv Rosell Colorado for Christ Crusade, May 11-June 3. Total attendance for all sessions was 125,000.

Rosell credits much of the campaign's success to the excellent co-operation of the 125 Denver pastors, who participated nightly by sitting on the platform with the Rosell evangelistic team. Full support was also given by State Governor Dan Thornton and City Mayor Quigg Newton. Korean casualties in Denver and nearby Lowry Air Base were reached through the courtesy of army officials.

An eight-day series of meetings in the Elizabeth, Pa., First Baptist Church was followed by a Bible conference in Wilkesburg, Pa., by Mr. and Mrs. O. W. Stucky. On June 3, Evangelist and Mrs. Stucky ministered in Dr. Oswald J. Smith's People's Church, Toronto. They report that several souls were led to the Lord both there and in the Gratiot Avenue Baptist Church, Detroit, where they served June 10. Dr. F. W. Wiley is pastor of the latter church.

The Appelman-Rollings evangelistic party ministered in sermon and song to more than two hundred thousand people in nine cities in the British Isles, during their recent ninety day campaign.

Service in the Air

A full-length evangelistic service, broadcast and televised from 7,500 feet above the city of Memphis, Tenn., was an unusual highlight of the recent evangelistic campaign conducted in that city by Billy Graham.

The service took place during the dedication flight of the Chicago & Southern Air Line's newest million dollar, four-engine Constellation while the huge ship cruised at three hundred miles an hour. Among the thirty-eight passenger guests were church and civic leaders of Memphis and representatives of the local newspapers, radio and television stations.

Four seats were removed from the forward end of the plane to permit installation of a specially built pulpit for Dr. Graham. Organ music by Paul Mickelson was provided from an organ mounted in the plane for the flight. Song Leader Cliff Barrows and Soloist George Beverly Shea also participated in the service aloft.

Both the broadcast and telecast were repeated later in the week due to public demand.



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August,

Evangelist Hyman Appelman reports that a great outpouring of the Holy Spirit took place in East London, and Swansea, Wales, where capacity crowds were on hand every night. The party left the British Isles June 15 for the United States, where Dr. Appelman began a city-wide campaign in Dayton, Ohio. Singer Jack Rollings continued on to Boise, Idaho, for a 125-joint church union revival.

Attendance and interest ran high, and souls were saved at each service during the special meetings held June 4-17 with evangelist Eddie Wagner, at the Grace Baptist Church, St. Louis, Mo., where Harold F. Freeman is pastor. Just previous to this, Mr. Wagner had conducted special services with Pastor T. P. Gladden, of the Little Rock, Ark., Westside Baptist Church.

FUTURE ENGAGEMENTS

Joseph W. Arnett: July 30-Aug. 12, Chariton, Iowa; Sept. 16-30, Alto Pass, Ill.; Oct. 7, Meadville, Pa.

Wes Auger: July 22-Aug. 5, county-wide tent campaign, near Albion, Ind.; Aug. 7-26, tent campaign, First Baptist Church, Holland, Mich.; Sept. 4-16, Forest Lake Baptist Church, Montrose, Pa.; Sept. 18-30, First Baptist Church, Phoenix, N.Y.; Oct. 2-14, Alliance Church, Harrison Valley, Pa.; Oct. 16-28, Baptist Church, Austinburg, Pa.

Marion Beene: Sept. 16-30, First Baptist Church, Dexter, N.M.

John Carrara: Aug. 26, Hydewood Park Baptist Church, Plainfield, N.J.

Curt Emmons: July 24-Aug. 12, union tent meeting, Hazel Green, Wis.; Sept. 5-16, First Baptist Church, Swea City, Iowa; Sept. 23-30, First Baptist Church, Baraboo, Wis.; Oct. 1-14, First Baptist Church, Tell City, Ind.; Nov. 25-Dec. 9, Evangelical United Brethren Church, Terre Haute, Ind.

R. I. Humbert: Aug. 6-12, Baptist Church, Kimbolton, Ohio; Sept. 11-23, United Presbyterian Church, Clinton, Pa.; Oct. 2-14, Brethren Church, North English, Iowa; Oct. 15, 16, Independent Bible Church, Columbus Junction, Iowa; Oct. 18-21, Brethren Mission, Taos, New Mexico; Oct. 23, Berean Fundamental Church, North Platte, Neb.; Oct. 24, Grace Bible Institute, Omaha, Neb.

Robert J. Kees: July 31-Aug. 12, Red House, N.Y. (Seneca Indian Reservation); Aug. 14-24, Youth for Christ Camp, Beckwith, W.Va.; Sept. 18-30, Calvary Baptist Church, Granite City, Ill.; Oct. 3-14, Hardin Baptist Church, Hardin, Mo.

John J. Lanting: July 21-Aug. 12, Intercommunity Christian Men's Tent Meeting, Gibson City, Ill.

David F. Nygren: Oct. 7-21, First Baptist Church, Sharon, Pa.

Mr. and Mrs. Lester C. Place: July 29-Aug. 5, Lake Erie Bible Conference, Meadville, Pa.; Aug. 7-12, Harvey Cedars Bible Conference, Harvey Cedars, N.J.; Aug. 13-19, North Mountain Bible Conference, Benton, Pa.; Aug. 21-26, Tent Evangel Conference, Allentown, Pa.; Aug. 27-Sept. 3, Biblical Research Bible Conference, Rosedale, Pa.

L. Sale-Harrison: Aug. 12-18, Mount Hermon, Calif.; Aug. 12 and 19, First United Presbyterian Church, Oakland, Calif.; Aug. 20-26, Mayflower Congregational Church, Pacific Grove, Calif.; Aug. 28-Sept. 2, First Baptist Church, Shaster, Calif.

C. W. Slemming: Aug. 12-17, Berean Gospel Temple, Indianapolis, Ind.; Aug. 19-25, Winona Conference, Winona Lake, Ind.; Sept. 9-14, Bible Conference, Duluth, Minn.; Sept. 16-22, Moody Bible Institute Conference, Iron Mountain, Mich.; Sept. 24-29, Elin Church, Minneapolis, Minn.; Oct. 1-7, Twin City Conference, Superior, Wis.; Oct. 8-14, Bethesda Church, Minneapolis, Minn.; Oct. 15, 16, Baptist Church, Sioux Falls, Iowa; Oct. 17-21, Grace Bible Institute, Omaha, Neb.

O. W. Stucky: August, vacation pastor, Grand River Avenue Baptist Church, Detroit, Mich.; Sept. 16-30, Alpha Baptist Church, Detroit, Mich.; Oct. 7-21, Gilbert Memorial Baptist Church, Mount Clemens, Mich.

Edward Vanderjagt: July 30-Aug. 5, Bible Camp, Antio, Wis.; Aug. 22-Sept. 2, Liberty Township Church, Chesterton, Ind.; Oct. 7-14, Southern View Chapel, Springfield, Ill.; Oct. 16-28, First Congregational Church, Wyanet, Ill.

Moody Extension Staff

James R. Calhoun: July 29-Aug. 12, union tent campaign sponsored by East Side Church Council, Chicago, Ill.; Aug. 24-Sept. 1, Hi-C Industrial Health Camp, Joliet, Ill.; Sept. 30-Oct. 14, East Side Baptist Church, Evansville, Ind.; Oct. 17-28, St. Lawrence Community Church, St. Lawrence, S.D.

Mr. and Mrs. Michael A. Guido: July 29-Aug. 12, tent campaign, Bohler, Kan.; Aug. 17-31, union tent campaign, Moweaqua, Ill.; Sept. 1-3, Conservative Baptist Youth Camp, Lake Geneva, Wis.; Sept. 9-23, First Baptist Church, Cheyenne, Wyo.; Sept. 30-Oct. 14, Youth for Christ, Kankakee, Ill.; Oct. 21-

August, 1951

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George E. Speake and Keith Harzett, "Sermons from Science": July 29-Aug. 1, Perrin Air Force Base, Sherman, Tex.; Aug. 5-8, Sheppard Air Force Base, Wichita Falls, Tex.; Aug. 12-15, Vance Air Force Base, Enid, Okla.; Aug. 19-22, Lowry Air Force Base, Denver, Colo.; Aug. 26-29, F. E. Warren Air Force, Cheyenne, Wyo.

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Bethanna Bible and Missionary Conference, Southampton, Pa.; July 1-Sept. 3.
Camp Pinnacle, Voorheesville, N.Y.: June 11-Sept. 4, General Bible Conference.
Central New York Bible Conference, Homer, N.Y.: July 20-Aug. 20.
Camp Wabanna, Edgewater, Md.: July 30-Aug. 6, Young People's Conference; Aug. 13-19, Students' Conference; Aug. 20-26, General and Prophetic Conference; Aug. 27-Sept. 3, Young People's Conference; Aug. 6-12, Camps for Children (ages 9-15).
Deerfoot Lodge, Whitaker Lake, Speculator, N.Y.: June 30-Aug. 25, Camp for Boys (ages 8-18).
Greenwood Hills, Fayetteville, Pa.: July 28-Aug. 5, Mid-Season Conference; Aug. 6-16, Boys' Camp; Aug. 18-Sept. 3, Late Season Conference.

Highland Lake Bible Conference, Highland Lake, N.Y.: July 30-Aug. 5, The Bible and the Great Commission Week; Aug. 6-12, World Vision Week; Aug. 13-19, Christian Education and Missions Week; Aug. 20-26, The World Today and Bible Prophecy Week; Aug. 27-Sept. 3, Revival and World Evangelism Week.

Lake Erie Bible Conference, Erie, Pa.: July 29-Aug. 5, Bible Conference Week; Aug. 6-18, Baptist Fellowship Children's and Youth Camps; Aug. 20-27, Reformed Presbyterian Youth Camp; Aug. 28-Sept. 2, Youth Sings (YFC) Camp.

LeTourneau Christian Camp, Canandaigua Lake, N.Y.: July 28-Aug. 5, Baptist Senior Youth Camps; Aug. 4-11, Christian Workers' Training Conference; Aug. 11-18, Evangelical United Brethren Youth Camp; Aug. 19-25, Advent Christian Camp Meeting; Aug. 25-Sept. 3, Youth for Christ Conference; Sept. 7-9, Christian Business Men's Committee Regional Rally; Sept. 14-16, Roberts Wesleyan College.

Montrose Bible Conference, Montrose, Pa.: Aug. 20-26, Christian Writers Institute.

New England Fellowship, Rumney, N.H.: June 30-Sept. 3, General Conferences.

North Mountain Bible Conference, Wilkes-Barre, Pa.: July 2-Aug. 19.

Ocean City Summer Bible Conference, Ocean City, N.J.: July 1-Sept. 3, General Conferences; July 30-Aug. 11, beach meetings.

Ontario Bible Conference, Oswego, N.Y.: July 29-Aug. 5, Young People's Conference; July 29-Aug. 12, General Conference.

Stony Brook Bible Conference, Stony Brook, Long Island, N.Y.: July 21-Aug. 4, General Bible Conference; Aug. 4-19, Believers' (Plymouth Brethren) Bible Conference.

Sunrise Mountain Bible Conference, Silver Bay, N.Y.: July 1-Sept. 1.

Tri-State Bible Conference, Port Jervis, N.Y.: July 30-Aug. 26, General Conferences; Aug. 27-Sept. 3, Prophetic, Prayer, and Missionary Conference.

Word of Life Camp, Schrong Lake, N.Y.: June 30-Sept. 3, General Conference.

South

Great Smoky Mountains Bible Conferences, Bryson City, N.C.: Aug. 12-19, Sept. 7-9, Oct. 12-14, Nov. 9-11, Dec. 7-9, General Bible Conferences.

Lake Louise Bible Conference, Toccoa, Ga.: July 30-Aug. 5, Sudan Interior Mission; Aug. 6-12, Soul Winners Conference; Aug. 13-18, Fishers of Men (national convention); Aug. 19-26, Youthspiration Camp; Aug. 31-Sept. 3, Gideons Rally (Zone 5).

Midwest

Cedar Lake Conference, Cedar Lake, Ind.: July 29-Aug. 5, Scandinavian Prophetic Week; July 29-Aug. 5, Boys' Camp; Aug. 5-12, Christian Business Men's Committee; Aug. 12-19, Fundamental Young People's Fellowship; Aug. 19-26, Foreign Mission Conference; Aug. 22-26, Japanese Christian Church Conference; Aug. 26-Sept. 3, Independent Fundamental Churches of America Conference.

Gitche Gume Youth Camp and Bible Conference, Eagle River, Mich.: July 29-Aug. 17, Regular Camp; Aug. 19-26, Pastors' Clinic.

Gull Lake Bible and Missionary Conference, Midland Park, Augusta, Mich.: June 23-Sept. 3.

Kewawadin Bible Conference, Port Huron, Mich.: June 30-Sept. 3.

Lake Geneva Youth Camp, Lake Geneva, Wis.:

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July 29-Aug. 5, Junior Boys' Camp (ages 8-12); Aug. 5-12, Senior Boys' Camp (ages 13-17).
Maranatha Bible and Missionary Conference, Muskegon, Mich.: June 25-Sept. 2.
Midwest Keswick Bible Conference, Mound, Minn.: May 30-Sept. 3.
Northwestern Schools Bible Conference, Medicine Lake, Minneapolis, Minn.: Aug. 13-19.
Peniel Bible Camp, Medicine Lake, Minneapolis, Minn.: July 30-Aug. 5.
Winona Lake Camp and Bible Conferences, Winona Lake, Ind.: July 15-Sept. 3, Winona Lake Bible Conference; July 29-Aug. 11, Rodeheaver Sacred School of Music; Aug. 10-11, Clean Life League; Aug. 26-Sept. 3, Prophetic Conference; Aug. 27-Sept. 2, National Fellowship of Brethren Churches.
Youth Haven, Muskegon, Mich.: July 30-Aug. 6, and Aug. 6-12, Chicago Gospel Tabernacle and Youth Haven Boys and Girls Weeks; Aug. 12-18, Youth Haven "Teen-Agers" Roundup; Aug. 18-Sept. 1, Grace Fellowship Weeks.

West

Mount Hermon Conference, Mount Hermon, Calif.: **Adult Conferences**, Aug. 12-19, Mount Hermon Bible Conference; Aug. 19-26, Biola; Sept. 7-9, Christian Business Men's Committee, **Leadership Training and Executive Group**, August, Mount Hermon School of Music; Aug. 11-12, Child Evangelism Executive; Aug. 13-19, Mount Hermon Sunday School Conference, **Family Conferences**, July 29-Aug. 5, Baptist Bible Encampment; Aug. 27-Sept. 3, Christian Reformed, **Young People's Conferences**, Aug. 26-31, Mount Hermon High School Conference; Aug. 5-11, C. E. Conference; Aug. 31-Sept. 7, Mount Hermon Young People's Conference; July 29-Aug. 5, Baptist Bible Encampment; Aug. 5-12 and Aug. 12-19, Bay Area Bible Camp; Aug. 20-26, Youth for Christ Kids Camp.

Canada

Canadian Keswick Conference, Lake Rosseau, Muskoka, Ont.: June 22-Sept. 8.

Organizational Listings

Bible Institute of Los Angeles Conferences: Aug. 6-12, Jennings Lodge, near Portland, Ore.; Aug. 19-26, Mt. Hermon, Calif.
Christian Business Men's Committee: Aug. 5-12, Conference on Evangelism, Cedar Lake, Ind.
Christian and Missionary Alliance, Beulah Beach, Ohio: July 30-Aug. 12, Missionary and Bible Conference; Aug. 28-Sept. 3, Youth Conference.
Christian and Missionary Alliance: June 30-Sept. 3, Glen Rocks, Lake Rosseau, Ont.; July 30-Aug. 12, Beulah Beach, Ohio; Aug. 5-12, Summit Grove, New Freedom, Pa.; Aug. 3-12, Arnolds Park, Iowa (Lake Okaloosa); Aug. 19-26, Des Plaines, Ill.
Gordon College of Theology and Missions Conferences: Aug. 29-Sept. 3, Prince Park, Wenham-Hamilton, Mass.
Moody Bible Institute Conferences: Aug. 12-19, Judson Memorial Baptist Church, Denver, Colo.; Sept. 16-23, Immanuel Baptist Church and First Covenant Church, Iron Mountain, Mich.; Oct. 21-28, Calvary Baptist Church, New York, N.Y.; Nov. 4-11, First Presbyterian Church, Tacoma, Wash.
Youth for Christ Conferences: Aug. 6-12, Highland Lake, N.Y.; Aug. 25-Sept. 3, Canandaigua Lake, N.Y.

Yours to Give

[Continued from page 779]

from a single meeting. I have seen as many as 20,000 gather to see gospel-science films, with 1,700 signing decision cards at the close of the meeting. Already more than 200 have been baptized from this one service.

I have had the privilege of speaking in high schools and universities all over Japan. Even the managers of Japanese theaters have been willing to stop their shows to let us present tracts and preach the message of life.

Formosa likewise is wide open to the gospel. I have had as many as 200 adults come forward in a single meeting. Portugal is responding. One missionary there is now preaching regularly in what was once a Roman Catholic church.

How long these doors will remain open God alone knows. This is our hour of opportunity and only America is in a position to undertake the task.

May God give you a new sense of your solemn mission and neglected task. May His global "Go!" grip your heart as you sense anew that you are a debtor to the last, the lost and the least. God help us all to revitalize the Great Commission in our hearts and republish it throughout the Church!

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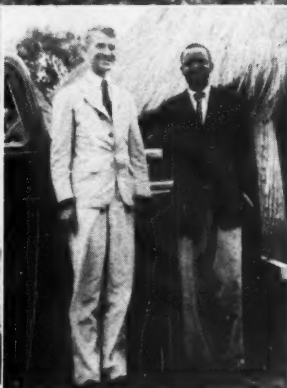
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A Church is Born in Gazaland

By V. F. Masters



(Top) A gathering at the new church. (Left) Little boys who open the gates for the doctor's car. He gives them tin cans, which they prize as drinking cups. (Right) Dr. Masters and his helper, Tom Katawera. Photos from Ivy Craig.

He who supplies seed . . . will . . . increase the harvest (II Cor. 9:10, R.S.V.).

THE same twenty-seven miles of "road" between Silinda and Chikore week after week, month after month, might become monotonous. I said "might" because it doesn't—doesn't in spite of being covered more than 100 times a year. There is always change, change in the scenery of hills and veld, the trees and streams as the seasons come and go; change in the "road" as it varies from squelching mud to deep powder dust, from strewn boulders to axle-deep water in a drift; and, last and most important, change in people living near the road, change in their relationship with the little medical car and myself, change in their relationship with their Creator.

Till a year ago, the road was just a connecting link between my work in two different mission stations. There was never time to waste in getting from one to the other, but as the maximum speed is about twenty-five miles an hour, there was time to look around. Gradually I became familiar with every detail of the route, not only with the rocks and pot

holes which seemed to strike the car with monotonous regularity, but also with the children scampering round the huts and the dogs that always rushed out to bark. Only one or two cars would pass in a day, and sometimes none for several days together, so when they did pass by the children would be both frightened and fascinated. Those on the road would race wildly along and then dive into the undergrowth and disappear, while those farther away would rush toward the road to watch from safety behind a large tree trunk this strange metal animal go by on wheels.

Sometimes I would overtake several women with enormous round *chitundu* baskets on their heads and a baby *berakwaed* in a goat skin on their backs, walking in single file. A car, being the last thing they would think of or expect, would not intrude itself on their consciousness till the last moment. Suddenly panic would seize them, and off they would go helter-skelter down the road trying to outpace the car as a chicken does. Then like a chicken, which turns to the side and safety just before the collision, they would step to the side and let me pass safely by. How I used to laugh every time this performance was repeated! Now I know it is inevitable

and am no longer amused.

Men react quite differently, as most have been to the cities to earn *lobola* (bride-price). When traveling, they always walk in solitary state carrying a bush knife or axe, while the wife or wives follow respectfully fifty yards behind carrying the loads. Never do Africans walk side by side, because, even if of the same sex, their foot-paths are too narrow, and if of opposite sex, then the male being dominant in all aspects of life must be ahead. Some say, though, that it is a custom originating from the necessity of the man's going in front to meet danger first and protect his wives. Anyway, it is a most convenient ritual for the men folk to maintain and, as no African woman is allowed any opinion about anything, it continues unchanged.

Some men have risen to the giddy height of buying both a bicycle and wives and these pedal proudly along the rough track making serpentine progress, albeit faster than by foot. When a car is heard approaching from behind, one of two things may happen. The first is to wobble wildly and go head first into the undergrowth at the side; the second is to do the preliminary wild wobble and fall off not at the side!

A year ago an hour and a half was ample time to allow for the journey, the only stops being to open and close the five gates which keep cattle from straying from one ranch to another. Now two and one half hours is the average and a dozen stops are made. At first heads would swivel round with staring eyes and open mouths as the car passed. Now waves and cheers and smiling faces are the greeting. But let me tell you the intermediate stages of this change.

It was the regularity of the trips, working on the principle that "familiarity breeds contempt," that first broke the ice, together with a smile and a waving arm. Whatever the conditions of heat and dust, rocks and mud, cold and rain, the car went along that road on the same days each week. Even as the road deteriorated during two years without repair, till it was just a washed-out river bed in places, still the car did not break its rhythm, although it did its chassis.

Children would come to open the gates, hoping that a penny would be tossed to them. This was an opportunity to stop and talk and let them get used to our faces from short range! According to the season we would try to have a box of fruit, such as guavas, rotting by the thousands at Silinda but not growing here, and these we would give out. The news would go round and more children would come to the road, especially at the gates.

Then, after Christmas, all the old cards with suitable pictures on the front were given away and the meaning of the pic-

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Dr. Masters is a British medical missionary, serving with the American Board of Commissioners for Foreign Missions.

tures explained. Sometimes we saw the children were sick, and we would be able to give some tablets of mepacrine for malaria or what not, and next time we would see them better as they rushed up shouting, "Dokodeya, wauya!" ("Doctor, you have come!").

Then about eight months ago two old men were waiting at the roadside. One was small and hunchbacked, leaning on a stick, but with a dignified, bearded old face. He had a hydrocele which needed tapping. The other was tall and thin and breathing hard. We'd never met them before, but both agreed to come to Silinda on my return trip in the evening. In due course the hydrocele was tapped with immediate relief, and the bronchitic old lungs improved with medicine.

The tall, thin old man, although illiterate and heathen, had all the bearing and dignity of a chief, and it turned out he was a headman. Now he is dead, and yet in Christian circles his name, Munoirirwa, is a byword. But let me tell you more about him. His stay in the hospital was not the end, but just the beginning of wonderful things.

After he had returned home we found women coming to see us as we passed, and one or two men. Soon they plucked up courage enough to ask to be examined and be given medical advice.

Then Headman Munoirirwa became worse again and one of his wives asked me to see him as he lay in his hut. After a week or two again in the hospital he felt better, although we knew his life was getting near the end. The poor old man became weaker back in his kraal and could only totter round with a stick. Then at last he returned to the hospital a third time—and a miracle happened.

He had always listened intently and in complete silence to the various gospel messages, but on this Sunday morning he stood up and gave a thrilling testimony. In faltering tones he told the story of his life and recounted some of the strange experiences he had had. How, as a young man earning *lobola* in the Johannesburg gold mines, he had nearly lost his life. While working in a gang of ten men at a great distance below ground, the ceiling had collapsed and only he had been dug out alive. Again, many years ago when there was only a ford and no bridge to cross the Sabi River, he and nine others were wading across when the waters were in spate during the rainy season. Eight were carried away and drowned, and only two survived.

Serious illnesses he had had, but always his life had been spared. Why? He had often wondered, but now he knew. God had been merciful so that he might come at last to this moment at Silinda hospital, when he could give his heart to the Saviour who first loved him and had been preserving him all these years. With childlike simplicity this old headman, respected and revered by all his acquaintances, and admired by those he ruled over, asked Jesus to forgive his sins and cleanse his life and accept him into the family of God.

After him, two others stood up and became Christians too. One woman said how she had wasted her life by inebriety at all the beer-drinks she could get to

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(she was dying of ascites from a cirrhotic liver), and the other described worshipping a bundle of sticks in her hut all her life.

The next Sunday these three were baptized by Bede Simango, thus confirming by their public confession their new-found faith.

Munoirirwa went home and in the remaining weeks that he lived his kraal was transformed. He told his wives and friends of his conversion. Each Tuesday I was invited into his kraal, where a clearing under a *musasa* tree was swept and a few mats and skins for the women and boxes and logs for the men were put out to sit on. Simply, week by week, the gospel story was told, sometimes using flannelgraphs and sometimes objects.

I remember one time we were telling the story of the prodigal son and the old man sitting on a box seemed greatly moved. He kept muttering comments, "*Wakashaisha*" (he has sinned), "*Zakashata*" (it is bad), and when the prodigal returned, "*Zrakanaka yaampho*" (it is very good).

Later I found out that he had had five wives, of whom two were still living, and about twenty children, who had grown up and had done well, one being a highly trained nursing orderly in Bulawayo, another an agricultural demonstrator in the great Sabi irrigation scheme, and so on. All had been to school some time at Silinda, and were Christians, but they had never explained to him the gospel message.

But there was one exception, one black sheep, who would not stay at school and ran away from Silinda to work in Umtali. There he got into trouble and had to move to Salisbury, where the story was repeated. And so he became a rolling stone, that inevitably rolls downward. Ultimately he left Rhodesia and when last heard of, a year or two ago, was in Nyasaland.

At the meeting that day one of the headman's wives became a Christian, but the second, with a more recessive personality, was teased out of it by Munoirirwa's old heathen sister. She always scowled at me and would not come to the meetings but would just stolidly pound mealies behind the hut.

Next Tuesday we found the old man lying apparently unconscious in his hut, with his youngest wife sitting beside him waiting for the end. When the whole family was gathered into the hut, we spoke of death and what lay beyond—heaven for the headman, not wandering as a disembodied spirit to haunt the kraal and having to be appeased to ward off sickness. There in the dingy hut with its smoking fire his second wife became a Christian.

Then, feeling tense with emotion, we stooped low to leave the hut and heard faint mutterings. Tom Katawera knelt down by the old man and listened. He could barely make out that Munoirirwa had heard the words and was not afraid to die, for he was friends with the One he was going to.

Several days later I passed by and found he had died a few hours after we had left. Many men and women were there weeping and wailing. I was shown the grave beside a giant ant hill. The

ground had been cleared and a path made to it. Large stones formed a ring around the mound. Outside this was a barricade of poles planted upright, side by side. Grass reeds from the Sabi Valley had been brought miles to plant over his head, to give shade later when they should grow. In the meantime a cloth had been fixed up for shade. He had been buried on his left side facing the rising sun. With the whole crowd there, we spoke of the great issues of life, that death was as natural and inevitable as birth, and that we need to prepare for the eternity that lies beyond.

A few days later came a letter dated May 8, 1950, from Nyanyadzi Halt. Here it is, just as written:

"Dear Sir, Pardon me for my long delay without writing to you in connection with my beloved father, of whom God took him peacefully.

"Thank you very much to the Dr. and his staff of Mt. Silinda hospital. As I see all troubles toward the illness of my dear daddy, I fail to say thank you due to that the same mouth that I use unnecessarily. May the Almighty bless you and your house, through the name of our Lord and Saviour, Jesus Christ. Amen.

"Before his death, he explained to me fully that he became a Christian to the Lord, and how he was baptized at Mt. Silinda hospital, through your wonderful influence to him of Jesus Christ. May God be glorified. I got the whole truth and faith that he is with the Saviour and I shall see him when the Creator calls me, too.

"I learned with pleasure from my home people that they had a very nice meeting with the Dr. and are very thankful.

"May I ask your untired helping to us. The need of three things mentioned by the Dr. the other day is great: namely, clean, healthy and strong body, active brain to work and to help others who are in need of Christianity, and spiritual living to Almighty.

"When I visited Mt. Silinda hospital, I was very pleased indeed to see wonderful development within the hospital of my mother's country, where all Gazaland people are being healed.

"Inclusion, may I say again, thank you very much and may I be excused to trouble the Dr. as all medical duties of healing the sick all over Gazaland and outside of Chipinga District are on your shoulders.

"With cordial greetings,

"Yours sincerely,

"Bennie Munerirwa Myambo."

Now came a period of rapid Christian development. Conversions occurred each week and new people kept coming from kraals within walking distance. Tom, the orderly, and Ngilizi, my garden "boy," spent a week end walking twenty or thirty miles, visiting the people of the district and calling them to a meeting. One hundred eighty-five gathered that Sunday and forty professed conversion.

Many patients gathered each week, and often I did not reach Chikore to start the day's work till noon. A complete hut had been built over the grave. A new headman, Simon, was appointed by the Department of Native Affairs. Rev. Mr. Marsh, our evangelist and superintendent of churches, was consulted about organ-

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izing a church. Surrounding European farmers were contacted and their favor obtained.

Then in July came the big event, the inaugural meeting of the Munoirirwa church. A long preliminary meeting saw forty-five people profess conversion. In the afternoon, Mr. and Mrs. Marsh, Miss Craig and Miss Torrence, myself and numerous African deacons and others attended. What an inspiration! Many spoke. I spoke on complete surrender of ourselves to Christ, using the story of the Red Indian who offered to the missionary during a meeting, first his tomahawk, then his blanket, then his horse and finally himself. When the meeting was at last over I was asked to remain, and with full African ceremonies was presented with a highly decorated hunting knife and with Munoirirwa's old battle spear. It was covered with grime, having been taken from the rafters of his hut, and was certainly more than forty years old. Four pounds was collected during that meeting for the building of a church.

Several more months have passed. The church is being built and before this is in print it will be opened officially. The place is on the church preaching plan and every month is visited by missionary or African minister. More than 150 have professed conversion. Fear of the white man is gone; many medical, surgical and maternity cases see me at the wayside and come to the hospital when necessary. A six-year-old son with a bad club foot has had a triple arthrodesis and now with no deformity can run around in fine style.

This is the story of Munoirirwa, a story of God's grace, a story that has repeated itself over and over again in missions, and yet one which brings a new thrill each time it is re-enacted. Truly "He is able to do exceeding abundantly above all that we ask or think." May we who are the representatives of you Christians in the homeland never tire of being God's hands and feet and mouth, knowing we are in the best of bonds, being fellow workers with Christ in His vineyard.



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for Bible Students

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TWO CONTRASTED WORDS

TWO contrasting words in Scripture are σχηματίζω (*schēmatizō*) and μορφοῦμαι (*morphoōmai*). In II Corinthians 11:13-15, the three occurrences of "transform" are the translation of *metaschēmatizō*, which is our first word, with a preposition prefixed. The word refers to a purely outward expression which does not come from nor represent the individual's inner nature. With the prefixed preposition the compound word refers to the act of changing the outward expression of that which remains inwardly the same, and does not represent or come from the inner nature.

Satan was originally the angel Lucifer, who gave expression of his perfect being in an outward expression of light. When he fell, his nature became darkened by sin, and he gave outward expression of his totally depraved, sinful nature. But he knew that he could not impersonate deity and attract the worship of the human race that way. So he disguised himself by assuming a covering of light, patterned after the light that God is. As such, he is the god of this age (II Cor. 4:4).

In each case when the word "transform" is used (II Cor. 11:13-15), the translation should be in the direct middle voice, "disguising themselves" (v. 13), "disguising himself" (v. 14), "disguise themselves" (v. 15).

In Matthew 17:2 the word "transfigured" is the translation of μεταμορφοῦμαι which is our second word with a preposition prefixed. The word itself refers to the act of a person giving outward expression of himself, which truly represents his inner nature. With the preposition, the compound word refers to a changing of one's outward expression, that expression coming from and being truly representative of his inner nature.

The translation reads: "And the manner of this outward expression was changed before them, that expression coming from and being truly representative of His inner nature." Our Lord's usual expression of Himself in His humiliation was that of the man Christ Jesus, the Man of sorrows and acquainted with grief. But now that outward expression was changed. Instead of giving expression to His humanity in humiliation, our Lord gave expression of the essence of deity of which He is eternally a co-participant with God the Father and God the Spirit. The light that made His face shine and His garments white was not even a borrowed radiance from heaven. That light came from His inner being as deity, and shone right through the clay walls of His humanity. It was light proceeding from the very essence of His deity. This is what is meant by the transfiguration of the Son of God.

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NEWS REPORT

worldwide news for and about christians

NEW leaders are in places of denominational responsibility and new resolutions are on record following conferences, synods and conventions held throughout the country. A brief rundown of results includes:

American (Northern) Baptists: Meeting in Buffalo, N. Y., elected Dr. Kenneth S. Latourette, professor of missions and oriental history at Yale University, as convention president; voted to hold their 1952 convention in Chicago at the same time as the Disciples of Christ with some "spiritual and social activities" to be carried out together.

Augustana Lutherans: At the annual synod, held this year in Galesburg, Ill., shattered precedent by approving an amendment to a proposed constitution for congregations which would permit women to serve as church trustees; authorized a committee on Lutheran unity to hold merger discussions with any or all the other seven bodies constituting the National Lutheran Council; elected as president Dr. Oscar A. Benson, of Worcester, Mass.

Conservative Baptist Fellowship and Association: (Meeting jointly in Buffalo, N. Y.) Re-elected Dr. J. Palmer Muntz, Buffalo, president of the Fellowship, parent organization formed in 1920 by individuals; the Association announced the addition of seventy-five new churches last year, bringing the total to 286.

Evangelical Free Church of America: In conference at Winona Lake, Ind., named Dr. Arnold T. Olson, pastor of the First Evangelical Free Church of Minneapolis, Minn., president-elect to succeed Dr. E. A. Halleen, also of Minneapolis, in June 1952; voted to set up a radio section, a Sunday school division and a department of evangelism. The Free Church Youth Fellowship elected Phil Johnson, Portland, Me., as president and adopted a 1951-52 budget of \$27,000.

Free Methodists: Approved final draft of an amended constitution for ratification by annual conferences; re-elected all general officers, including the denomination's four bishops, for four-year terms. Action was at the church's twenty-third quadrennial session at Hillsdale, Mich.

Lutheran Free Church: At Seattle, Wash., named a committee to explore possi-

bilities of merger with the other four churches of the American Lutheran Conference; re-elected Dr. T. O. Burntvedt president for a three-year term and other officers for one-year terms.

Presbyterian Church in the U.S.A. (Northern Presbyterians): In Cincinnati, Ohio, approved a \$13,429,210 budget for 1952, an increase of more than one and a half million dollars over 1951; took steps to modify its stand on marriage and divorce; agreed to hold its next convention in New York City with the Fifth Presbyterian Church as host. (Election of Dr. Harrison Ray Anderson of Chicago as moderator was previously reported.)

Southern Baptists: Meeting in San Francisco, Calif., some 6,000 messengers elected as president Dr. J. D. Grey, pastor of New Orleans' First Baptist Church, to succeed Dr. Robert G. Lee, Memphis, Tenn.; voted to "resist the tendency to compromise the gospel by recognizing those who deny the virgin birth, the infant Christ and the unerrancy of the Holy Scriptures"; voted to give public warning concerning the danger of mixed marriages.

International Fellowship

Plans for a worldwide fellowship of Christian believers are scheduled to be discussed August 5-11 in Woudschoten, Holland, at an international convention of evangelicals, according to the office of the Commission on International Relations of the National Association of Evangelicals. Dr. J. R. W. Stott, an English preacher, and Dr. Harold John Ockenga, Boston, Mass., are scheduled to speak at the opening session, to be held in Zeist, a nearby city.

The call for the convention follows three international conferences held in Switzerland, England and the United States to discuss possibilities of worldwide Christian fellowship and co-operation.

In Dr. Maier's Pulpit

Professor Armin C. Oldsen, recently appointed permanent Lutheran Hour speaker to succeed Dr. Walter A. Maier, will open the broadcast's nineteenth season with a huge rally in Chicago Stadium on September 30. Regular telecasting is scheduled to commence on the same day.

Prior to his appointment as Lutheran Hour speaker, Professor Oldsen taught religion at Valparaiso (Ind.) University. Broadcasts this summer are featuring four guest speakers.

Coast-to-Coast

The Back to the Bible broadcast, under the leadership of Theodore H. Epp, is now being heard coast-to-coast on the American Broadcasting Company network.

The gospel program's new network arrangement recently became effective on



Mr. and Mrs. Vogeler, left, pose for cameras in New York along with their two sons, Bobby and Billy, and Mrs. Vogeler's sister. —Acme

its twelfth anniversary. Beginning as a single station fifteen-minute daily broadcast from a Lincoln, Neb., station, the ministry has grown until today more than 700 half-hour programs are released each week. By means of short wave, the broadcast covers approximately 90 per cent of the world outside the United States.

Story Behind a Story

Behind the story of businessman Robert Vogeler's release from Hungarian Communists is a story of answered prayer.

Dr. William Ward Ayer, director of the weekly "God's Truth Marches On" broadcast, tells how he was first led to ask the radio audience for special prayer in Vogeler's behalf after receiving a pleading letter from the businessman's father. Not long afterward word came from Hungary that Vogeler was alive and would be brought to trial.

Prayer was again requested, and the trial resulted in a fifteen-year sentence rather than the death sentence, which the Communist prosecutor had demanded. As prayer continued, many listeners wrote of long night vigils spent in intercession. Finally, after seventeen months, arrangements were completed for his release.

Released Time on Trial

What role, if any, should public schools play in religious education? One center of interest in the discussion of this question is New York state, where the constitutionality of released-time classes has been debated before the state Court of Appeals.

The court hearings grew out of an application filed by two Brooklyn parents, Tessim Zorach, identified as a Protestant, and Mrs. Esta Gluck, who is Jewish, asking that education officials be required to halt the released-time program. Mr. Zorach and Mrs. Gluck contend that New York City's released-time program is unconstitutional under the U. S. Supreme Court decision in the McCollum case.

The State Education Department has

argued that the McCollum case was concerned with sectarian religious classes conducted in (Champaign, Ill.) school-rooms by teachers. In New York, the department contends, released-time instruction merely involves excuse from school attendance for religious observances or education. The court has reserved its decision till a later date.

Principle in Danger?

Meanwhile the largest body of rabbis in the U. S., the Central Conference of American Rabbis, is asserting that released time, reading the Bible in schools and singing hymns in schools, are violations of the principle of separation of Church and State. The conference noted indications of growing sentiment for "more religion in public schools," obviously viewing this as a threat to the separation principle.

Freed for Evangelism

At Northwestern Schools in Minneapolis, Minn., a shift in responsibilities has been announced which is designed to free Dr. Billy Graham for his evangelistic work.

Under this arrangement Dr. Graham, president of the school for the past three years, retains the presidency of the Board of Directors and the presidency of the Northwestern Schools Corporation. Dr. Paul J. Maddox, former chief of chaplains of U. S. forces in Europe and executive director of Youth for Christ International for the past year, becomes administrative president.

New Campus for Gordon

A beautiful new campus is in view for Gordon Divinity School, graduate division of Gordon College of Theology and Missions, when it opens this fall. Arrangements are being completed for the moving of the school from its present outgrown buildings in Brookline, Mass., to Prince Park in Wenham, Mass., half an hour's drive from Boston.

The former estate of multi-millionaire Frederick H. Prince, the new campus comprises a thousand land acres and four scenic lakes. Since purchase of the property some three years ago, an English-type chapel has been erected.

General Matthew B. Ridgway, right, with General Douglas MacArthur just before MacArthur's dismissal. Both generals have supported distribution of the Scriptures in Japan.—Acme



August, 1951

Philippians Once a Day

Christians and others will again be asked to observe October as Bible Mastery Month this year by reading Philippians at least once daily during the entire month. Headquarters for the campaign are at 2666 37th Ave. S.W., Seattle, Wash. Participants will be urged to sign committal cards, promising to read "the Epistle of the Evangel" prayerfully, and to pray for others who are reading this Scripture portion. Book marks with a calendar for checking each day the book is read, will also be used.

Green Light in Japan

Informed Christians have wondered whether General MacArthur's removal as supreme commander in Japan would affect Scripture distribution in that country. A recent letter from General Matthew B. Ridgway, MacArthur's successor, answers this question.

Mentioning the 7,000,000 portions of Scripture distributed by the Pocket Testament League in Japan, the letter to military and other officials in Japan adds:

"This spreading of the Word of God is a most important undertaking. Therefore, I heartily commend the Pocket Testament League to you for such courtesies as you may extend within the limits of established policies."

Other highlights from around the world include:

CHINA—Generalissimo and Madame Chiang Kai-shek were read out of the Shanghai Methodist church by the Chinese bishop who baptized Chiang, the Communist *New China News* agency recently reported. The bishop was quoted as saying he made a "grave mistake" in baptizing Chiang. Other Protestant ministers denounced the "American imperialists" and the "counter-revolutionary" activity of some Chinese and foreign Christians.

This action by the Chinese bishop is interpreted as being part of a Communist-led movement to assert the independence of Christians from Western non-Communists, especially American, and to insure their support of the Peiping regime.

HUNGARY—Catholic Archbishop Jozsef Groesz, successor to Cardinal Mindszenty, has been sentenced to fifteen years' imprisonment on charges of attempting to overthrow the Communist regime. His trial followed the pattern of other Communist hearings and was marked by hours of apparently cool and collected confessions concluded by an expression of repentance.

YUGOSLAVIA—A Yugoslavia court recently sentenced to prison sixteen Roman Catholic clergymen, including a high educational leader, on charges of plotting to overthrow the government.

ITALY—The Federal Council of Evangelical Churches of Italy is protesting

Good Will

Relatives and others sharing in the estate of Edward John Dene, British school principal, recently received a final reminder of Mr. Dene's deep-seated hatred of atheism. At the opening of his will—which disposed of a \$56,000 estate—heirs discovered that any beneficiary who was an atheist, or openly professes a disbelief in . . . God," forfeited all rights under the will. Persons belonging to any group that supports Communism were likewise disqualified as beneficiaries.

what it says are steps being taken to eliminate the radio religious service for Protestants. The council has addressed a note to the Italian government and to the parliamentary committee for the control of radio communications.

The council gained permission to broadcast a brief weekly religious service from Italian radio stations controlled by the allied military government in 1944. An attempt to end the broadcasts was made soon after AMG released control of the stations. Other attempts have been made from time to time.

From Here and There

► Construction has begun in Washington on the first Mohammedan mosque to be built in the nation's capital. Contractors working on the job have no idea what the building will look like, because conservative Moslems have scruples against pictures.

► A bill authorizing the addition of fluorine to drinking water in California to retard tooth decay was defeated recently because of objections from Christian Scientists. Spokesmen for the sect stated that fluorine is a medicine and is therefore against their religious beliefs. Another effort may be made to pass the bill.

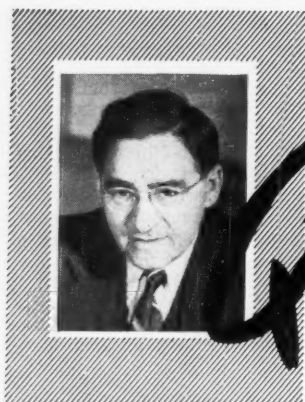
► The 100th anniversary of the establishment of Sunday schools in Sweden is being celebrated this year. The country has nearly 3,000 Sunday schools, with 138,000 pupils and 7,000 teachers. An increase of 25,000 pupils has been recorded in the past three years.

► The fourth annual convention of the Pentecostal Fellowship of North America will be held in Detroit, Mich., October 30-November 2. A youth rally will open the convention, with Emil A. Balliet, pastor of the Central Assembly of God, Springfield, Mo., as speaker.

► Word comes from William Jennings Bryan University in Dayton, Tenn., that it has been approved by the University of Tennessee as a four-year degree-granting institution. The recognition will permit graduates of Bryan to enter the University of Tennessee graduate school with the same standing as students graduating from other approved institutions.

► As many as 5,000 ministers and laymen are expected to attend the biennial General Council of the Assemblies of God to be held in Atlanta, Ga., August 16-23.

[Continued on page 824]



ANSWERING YOUR

Questions

NATHAN J. STONE

THE OXFORD GROUP MOVEMENT

What are the teachings of the Oxford Group Movement? Do they conform to the Scriptures?—Mrs. M. B., Chicago, Ill.

The chief teaching of this movement, sometimes called Buchmanism or Moral Rearmament, appears to be "the changed life" based upon a surrender, although this surrender appears to be to an alleged "higher nature" within rather than to God in Christ, in the clear and accepted scriptural sense. This is called a "conversion." Its chief principles after this so-called conversion are confession and continuance, or sharing and guidance, which are placed above the Bible and prayer.

In the first place, no mention is made in their group meetings or important writings of salvation through faith in the atonement of the Lord Jesus Christ. Many of their statements oppose this vital and pre-eminent doctrine and truth of the Christian faith. In their public meetings there is no Bible reading or quotation, no singing of hymns, no mention of Jesus as Lord and Saviour. Enough has been said already to show that it is a purely humanistic system and the sheerest of modernism, a denial of the true faith.

Its authorized works tone down the nature of sin as "error" and as "hindering the evolution of the human race." Sin is to be overcome *not by forgiveness*, but simply by craving for righteousness. Christ is not even mentioned in this regard. The same craving for good will bring about that "change" which is their equivalent or rather substitute for the new birth. One of their favorite books, *Life Changers*, records in eleven pages one such "change," in which the person changed constantly attributes his change to the founder of this cult, Dr. Frank Buchman. This name occurs as F. B. twelve times, but *the name of Christ is never once mentioned*, and the name of God only once.

Their "confession" or sharing is chiefly the open or group confession of sins. This is a full and indiscriminate confession, including the most intimate matters, to which the words of the apostle Paul in Ephesians 5:12 could certainly apply: "It

is a shame to *speak* of those things which are done of them in secret" (italics ours). According to some observers, this is done without any sign of a broken and contrite heart, and sometimes glibly and boastfully and in the presence of the very young. It tends toward a high emotionalism both unscriptural and dangerous.

Their "continuance" or guidance is a *waiting*, but not upon God, for it excludes both the Bible and prayer. It is called "spiritual silence," but the mind must be completely empty of all thought, a mental and spiritual vacuum. Besides being thoroughly unscriptural, this is dangerous. It amounts first of all to pure autosuggestion, and it opens the way to so-called guidance by other than the Holy Spirit. They sit down with paper and pencil and jot down *whatever* may come into the mind. Some admissions concerning this are anything but holy. The unclean spirit who went out of one man and returning found its abode "swept and garnished" (change) and empty ("guidance"), brought seven other spirits more wicked than himself to dwell there, and the last state of that man was worse than the first (Matt. 12:43-45). This is certainly a possible peril in such empty waiting.

A favorite text of this cult is, "By their fruits ye shall know *them*." But the Lord Jesus Christ applied this to false prophets and corrupt trees which bring forth corrupt fruit (Matt. 7:15-20).

Its "faith" is purely subjective. Its "salvation" is only by works. Its adherents are largely modernists and the scripturally untaught and undiscerning. It has no concern for doctrine or correct belief, but only for "living." Yet in many, "surrender," "sharing" and "guidance" are not inconsistent with worldliness.

LOST BEYOND HOPE

Are the men referred to in II Timothy 3:6-9 lost beyond hope of salvation?—Mrs. C. H., Ohio

No one can categorically refer to another as "lost beyond hope of salvation." God alone knows that. It might seem to us that this must be true of those who possess even some, if not all, of such an appalling list of evil characteristics as recorded in II Timothy 3:1-9. And these also apparently are within the *professing* church, calling themselves Christians and "having a form of godliness, but denying the power thereof" (3:5). It is true also that the apostle exhorts Timothy, "from

such turn away," while he urges him concerning others of a different sort (those taught by the false and evil teachers) to be patient and instruct them so that perhaps God would grant them repentance, a turning to the truth, and deliverance from the snare of the devil, who had taken them captive to false teachings (II Tim. 2:24-26).

Only God can fully know those who are lost beyond hope of salvation. This is true even of those spoken of by the Lord Jesus in Matthew 12:31, 32, who had so callously hardened themselves against the manifest evidences of the Holy Spirit's power as to render themselves impervious to the truth and to the penetration of the Holy Spirit in their own lives.

MEN AND LONG HAIR

In I Corinthians 11:14 it is said (Moffat's translation): "Surely *nature herself* teaches you that while long hair is disgraceful for a man, for a woman long hair is a glory?" How does nature herself teach that long hair is disgraceful for a man? Why does Moffat's translation end in a question mark since it is a statement? The King James Version frames it as a question.—F. H. B., California

Since long hair is a glory peculiar to a woman, we may judge by inference that it is effeminate in a man. It was accepted as a sign of effeminacy in man even in ancient Greek times. Such a distinction was greatly emphasized in the days of Cromwell's Commonwealth in England, by the Puritans who wore their hair close cropped as distinguished from the foppish Cavaliers of those days who wore their hair long.

Short hair for men, or shorter at any rate than that of women, seems to be supported in the Old Testament in the law of the Nazarite, who was not permitted to cut his hair as long as he was under his vow of separation (Num. 6:5). At the close of that period, a man was even to shave his head and offer the hair with the sacrifice (Num. 6:18, 19). The inference is that normally a man cuts his hair.

In the original, this verse is framed as a question that requires an affirmative answer or agreement. Moffat's translation could also be taken as a rhetorical question, beginning as it does with the word "surely," to which an affirmative answer would be expected. It is as though it read, "Surely nature herself teaches . . . does it not?"

ISRAEL'S WORSHIP IN EGYPT

Did not the Hebrews, according to I Samuel 2:27, 28, have some form of worship in Egypt?—Miss A. C. L., New York

Presumably the Hebrews did have some primitive form of worship in Egypt. Sacrifice must certainly have been known to them or Moses' request of Pharaoh in Exodus 5:1 would not be intelligible. The words "hold a feast" in that verse include the idea of sacrifice. The people remembered their origins and the promises made, for there were those of faith among them, Moses' own life bearing testimony to it (Heb. 11:23).

Ancient Jewish legend declares that the tribe of Levi was faithful and that the rest of the tribes practiced the

Questions for answer in this department should be stated as clearly and briefly as possible and mailed to Answering Your Questions, Moody Monthly, 820 N. LaSalle St., Chicago 10, Ill. Initials only will be printed with questions, but be sure to include your full name and address with your letter, since anonymous inquiries cannot be answered.

idolatry of the Egyptians and were therefore given over to bondage as a judgment and discipline. Thus also Levi was rewarded with the priesthood later.

The passage in I Samuel 2, however, relates only to the worship following the exodus from Egypt. The words "thy father" spoken by the man of God to Eli refer to Aaron and his family as appointed to be the priestly family in Israel and to offer up its sacrifices following their departure from Egypt; it has no reference whatever to a system of sacrifice or worship in Egypt.

The Coming of the Son of Man

[Continued from page 788]

Olivet Discourse. That a matter so important should be completely omitted from a detailed description of His coming as the Son of Man constitutes first class proof that this passage does not deal with what we commonly call the Rapture.

IV

What we have here is the gathering of an earthly people. But they are no less His elect on that account. They are referred to three times as such in this discourse. In verse 22 they are called "the elect" for whose sake He is going to shorten or limit the length of the time of the tribulation. In verse 24 they are referred to in our Authorized Version as "the very elect," whom it will be impossible to deceive just because they are that. Finally, they are referred to as "His elect."

In these three references we may see three stages of true love. To begin with, the bride-to-be is "the elect," chosen from among all others as "the one and only." Then comes the formal engagement when she becomes "the very elect." Finally, on the wedding day she becomes "His elect."

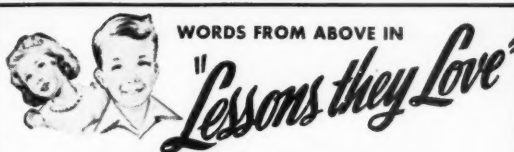
Thus it will be when the Lord takes up His ancient people again. He will open His eyes upon them in love (Zech. 12:4), just as He did in the case of Peter (Luke 22:61). And when she, like Peter, is melted by that look of love, then He will speak comfortably unto her, saying, "Fear not, for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him" (Isa. 43:5-7).

Then she shall "no more be termed Forsaken . . . for the Lord delighteth in thee, and thy land shall be married. For as a young man marryeth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee" (Isa. 62:4, 5).

Even though as Christians we do not have any direct part in all of this, yet we would pray:

Lord, haste that day of cloudless ray,
That prospect bright, unfailing,
Where God shall shine in light divine
In glory never fading.

—F. Whitfield



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Missionary Aviation "On Course"

[Continued from page 781]

and his training is sufficient that after the necessary apprenticeship, he can qualify for the government mechanic's license. Radio and photography are also a part of this technical training program.

♦ WITH its course charted and qualifications established, missionary aviation is now turning in consistent, steady results. Probably the most important achievement is providing continuous service for missionaries. Most of them are working in isolated places, such as jungle areas. With the help of an aerial supply line, they are able to advance deeper into the jungle than they ever dared to go before. If this service is cut off, they will be worse off than before they received such service.

In Ecuador, for example, the basic problem in reaching the unevangelized is to establish stations deeper in the jungle, for the missionary has to live with the people to win them for Christ. Previously insecure supply lines made new advances virtually impossible. Now with an airplane on the scene, new stations have been opened and others are planned.

The matter of supplies is of paramount importance on most mission fields. Even if enough nutritious foods are available locally, the missionary still needs supplies of lighting fuel, medicine, some equipment—and mail, including funds to carry on his work. Two missionaries working deep in the Peruvian jungles were five months without any word from the outside world until a missionary aviation service was established, and an airplane brought them their mail.

In many places, supplementary foods are needed, especially fresh foods. A missionary to Mexico mentioned that they had almost forgotten how good fresh potatoes were until a missionary plane improved their supply line. Thankfulness for potatoes is a phenomenon which sweet-toothed Americans will perhaps find it hard to grasp.

♦ WHILE specialist-operated programs have had no fatal accidents, service has been interrupted by less serious mishaps. But thoroughly trained specialists are equipped to restore operations quickly. As for hazards, missionaries have always faced hazards on the trail. They've weighed these against carefully operated missionary aviation, and almost unanimously they choose the latter. The comparatively light accident record of the specialist-operated programs has justified their choice.

Stewardshipwise, the specialist-operated service assures that the investment represented by each airplane will be fully utilized. During its first year of operation, one plane serving in Mexico flew more than 360 hours and served thirty-five missionary families. The family using plane service the most, used it only nineteen hours—at a cost of \$146. If they had operated this plane only for themselves, the same amount of flying would have cost more than \$800.

While the specialist approach and more thorough training have been the chief causes of missionary aviation maturity,

there have also been other contributing factors. The use of light planes has simplified the maintenance problem and enhanced the safety record. Preliminary field surveys have saved a lot of headaches in setting up new services by investigating potential problems in advance.

One disastrous departure from the research developed approach has been the attempt to provide intercontinental transport for missionaries in mission-operated airline-type planes. Conservative leaders had early cautioned against this paralleling of airline routes, since the commercial lines were prepared to supply this type of service more safely and economically than the organization making flights here and there as needed. Apparently this approach has now largely been abandoned.

♦ DESPITE such detours, however, the main stream of missionary aviation has continued to produce consistent results in isolated mission fields. In Mexico, for example, there is only one Christian who knows the language of a scattered tribe of primitive monolinguals. One village of this tribe, virtually inaccessible by ground travel, was reached for the first time when a specialist-operated plane took this missionary to it.

Medical work has also been facilitated by the airplane. So often doctors and nurses are overworked at their clinics, and have little time for trekking out to the villages to treat those who are too ill to be brought in. A nurse in southeast Mexico faced this problem one day when she heard of a week-old Indian baby desperately ill in a village on the other side of the ridge. She didn't see how she could make it. But the missionary pilot knew of a landing strip near there, and flew her over in five minutes.

When she arrived, she found the baby only slightly ill. But the mother was in a desperate condition. This the nurse wasn't prepared for. But with the plane available, she was able to send the pilot back to the clinic for the needed drugs very quickly. As a result, the mother's life was spared.

Conservative missionary airmen do not view these stories just as accomplishments. They're always seeking to learn something new from their present experiences. Every plane operation is a proving ground. Their chief aim is to improve the safety and efficiency of missionary aviation right along with expanding into other fields needing such service.

This expansion is already under way. Several new planes have reached the field this year. More advances are planned. The specialists on the field, and those in training, are determined that with God's help this new tool will continue to produce steady—rather than sensational—results for the Lord's front-line missionaries in primitive fields.

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"Tragic shadows have fallen across this land that we all love. Dishonesty and intrigue are rife in our national capitol. Political leaders have subordinated principle to expediency.

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"Truly, Benedict Arnold rides again across our land!

"Never before have we so desperately needed a great moral awakening. And it is precisely here that the Sunday School is of such great importance. *For the ultimate safeguard of all our liberties is the integrity of the individual—that strength of character that is rooted in the Christian faith.*

"Since the earliest days of our nation, the Sunday School has stood as a mighty bulwark against evil. It stands today as a rebuke to those who worship the God of the flesh and material things.

"I know of no more enduring contribution that parents can make toward the future of their country than to give their children the benefit of Sunday School training. For only as our young people learn to follow the teachings of Christ—as they learn to walk with Him day by day—shall we live under the blessing of God.

"Therefore I say to every Christian patriot: Throw your full weight behind your Sunday School and church. Take your place with those who hold high the banner of truth and righteousness."

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INTERNATIONAL UNIFORM

SUNDAY SCHOOL LESSONS

WILLIAM CULBERTSON

August 19

The Christian and His Government

Luke 20:19-26; 1 Peter 2:13-17

MEMORY SELECTION: *Render unto Caesar the things that are Caesar's, and unto God the things that are God's.*—Luke 20:25, A.S.V.

The lessons this week and next have to do with the general subject of "Relations to the State."

Protestantism in this country has generally committed itself definitely to the doctrine of the separation of Church and State. Such a doctrine does not, of course, mean that the Church should be unmindful of what goes on in the State, nor that the State should remain absolutely aloof from the Church. It does mean that the Christian has an obligation to God that must not be infringed upon by his obligation to his government. Should this be done, the Christian has no alternative than to obey God rather than man. So long as the State remains in its proper position, it is to be obeyed. Of course, it goes without saying that corruption in the government or unfair or confiscatory actions should be opposed.

In matters of faith, the government is expected to give opportunity for the exercise of the individual conscience. It is not at all necessary for us to attempt in political fashion to force our views religiously upon others. God does not want automaton; He wants those who gladly, freely, voluntarily and joyously yield to Him. It is therefore perfectly in keeping with the teaching of the New Testament for us in this country to steadfastly maintain the right of freedom of religion. We should, of course, do all in our power to convince men of their need of Jesus Christ. However, they are to be won through the power of the Holy Spirit, and they are to come voluntarily. Legislation, coercion, force, are not the weapons in the hands of the child of God.

I. The Principle (Luke 20:19-26)

This incident is also recorded in Matthew 22:15-22 and Mark 12:13-17. Luke mentions some items not found in the other accounts. He gives us the relationship of the question of the Pharisees (who were joined by the Herodians, cf. Matt. 22:16) to the parable of the vineyard (Luke 20:9-18). Understanding that the parable had been directed against them, the Pharisees were the more bitter in their antipathy (v. 19). Luke also more fully explains the hypocrisy of the scribes and chief priests. He says they "feigned themselves to be righteous."

All of the Gospels show that the approach of these men was insincere (cf. v. 21). They were not asking the question for information, but were seeking to embarrass the Lord Jesus. Luke observes that our Lord "perceived their craftiness"

(v. 23). The very fact that the Pharisees took Herodians with them is further indication of their true purpose.

It is apparent that if our Lord had answered their question (v. 22) with either a final affirmative or negative, He would have immediately been in trouble. If He had said it was not lawful to give tribute to Caesar, and thus pleased the Pharisees, He would have been in trouble with the Herodians. They were the adherents of Herod, the friends of Roman rule in Palestine. Immediately they would have run to the authorities and exclaimed that here was a rebel, a revolutionist, one who wanted to throw off the yoke of Rome.

On the other hand, if our Lord had said that it was right to give tribute to Caesar, the Pharisees would have immediately branded Him as unpatriotic, lacking in zeal for the Jewish nation.

But instead of falling into their trap, our Lord requested that they show Him a denarius (A.S.V.). Then He asked, "Whose image and superscription hath it?" The answer, of course, was apparent, for it was imprinted with the image of Caesar. Our Lord's answer to the question and the principle which He enunciated stand beyond the possibility of any question: "Then render unto Caesar the things that are Caesar's, and unto God the things that are God's." In other words, our Lord Himself recognized there was a certain duty to be performed toward the state, and, of course, there was always the duty toward God.

II. The Practice (1 Pet. 2:13-17)

The New Testament not only sets forth the principle concerning the Christian's obligation toward the state as well as toward God, but emphasizes what it means to have this obligation. This scripture, strikingly similar to that given by the Holy Spirit through Paul (cf. Rom. 13:1-14), teaches that we are to be subject to every ordinance of man for the Lord's sake. There is a testimony for the Lord involved, as in obedience we exercise the right of membership in any nation.

Here, certainly, is the statement that indicates the real attitude of the Christian, in contradistinction to the lies that were circulated, particularly in the early years of the Church, affirming that Christians were the enemies of the State. The purpose of this obedience is explicitly stated in verse 15, "that by well-doing ye should put to silence the ignorance of foolish men."

Though it is true that Christ has made us gloriously free, nevertheless, we would not use this freedom for a cloak of wickedness, but would live as bondservants of God, and that involves obedience to the powers that be. These powers have been set up for the execution of vengeance upon evil doers and for the praise of those that do well. Incidentally, here is an exercise on the part of government that seems to be lost sight of frequently.

The passage concludes with the injunctions to honor all men; to love the brotherhood (we take that to mean our brethren in Christ); to fear God; to honor the king, that is, to obey our government.

August 26

The Christian in Public Life

Matthew 5:13-16; 13:33; Acts 5:25-29; 1 Peter 3:13-16

MEMORY SELECTION: *We must obey God rather than men.*—Acts 5:29, A.S.V.

We continue a consideration of the general theme of our relationship to the state. It is to be expected in a nation like our own, in which the franchise is granted in democratic fashion, that Christians will be involved in public life. Surely here is a matter in which the individual Christian, with clear conscience before God, should seek to know the will of God for himself. The extent we are to participate in the government is a matter for the individual Christian to settle honestly before God. That God has used Christian statesmen in our government and in other governments certainly needs no proof.

I. The Christian's Influence (Matt. 5:13-16)

While these verses undoubtedly have their primary application to the general behavior of the child of God, there is also the possibility of applying them to our relationship to our government and to the citizens of the nation in which we live.

We are to be as salt and as light. One of the functions of salt is to preserve. It is undoubtedly true that God has spared many a nation from judgment because of the salt in it. Remember how God made certain promises concerning Sodom so long as even ten righteous men were in it. While times may come for the pouring out of God's judgment, the seed of God certainly will be spared the judgment or will be preserved through it. God took Lot out of Sodom before He destroyed the city. God made a sanctuary for Noah so that he was not condemned with the world. This does not refer to the general providences of God in His dealing with His nations, but to the pouring out of the fierceness of His wrath in judgment.

We then as the people of God have a function. We should be a preservative. We should have a purifying effect. We should give some taste, some relish, so far as life is concerned. In short, we should be a blessing.

The other metaphor is light. Men need light. In this dark hour how much the light of God is needed. And remember, we are to be the light.

Here then is a passage which emphasizes what the Christian's influence should be in his own home, in his circle of friends, in his community, in his relationship to the state, in his relationship to all men.

II. The Christian's Supreme Duty (Acts 5:25-29)

With emphasis in the Word of God upon the fact that the child of God is to be obedient to the powers that be, there is the qualification that should the powers usurp the rights and prerogatives

of God and contravene the teachings of His Word, the Christian has no choice but to obey God rather than man. Incidentally, here is a responsibility which devolves upon every individual Christian; namely, that he be so close to the Lord, and have such a knowledge of the Word, that he will know when his government is asking him to do something contradictory to the Lord's teachings.

In this scripture selection we have the story of the apostles who, though they had been imprisoned by the high priest, were released by an angel of the Lord (v. 19). Given liberty by God Himself, they continued to preach (v. 25). The captain of the officers then brought them before the council. The high priest said, "We strictly charged you not to teach in this name: and behold, ye have filled Jerusalem with your teaching and intend to bring this man's blood upon us" (v. 28). It is interesting to note that by the admission of the high priest the gospel was going forward by leaps and bounds, proving how effective the apostles' Spirit-filled preaching actually was.

Peter as the spokesman for the apostles gave a short, clear, effective response: "We must obey God rather than men" (v. 29). Not only did Peter thus sum up the whole matter, but he put the responsibility definitely upon the leaders of Jewry, even though they attempted to evade it (cf. v. 28 and v. 30).

We repeat, our supreme duty is obedience to God. That obligation must always take precedence over any other responsibility.

III. The Christian's Privilege (1 Pet. 3:13-16)

No real harm can ever come to us if we are "zealous of that which is good." Oh, yes, we may be hurt so far as our body is concerned, but no real harm can come to us, because as we are "zealous of that which is good," we are in the full will of God.

In Peter's mind there was no contradiction in the teaching of the Holy Spirit between no harm coming to him and suffering for the sake of Christ (look carefully at vv. 13 and 14). Even though we should suffer for righteousness' sake, the divine pronouncement is, "Blessed are ye."

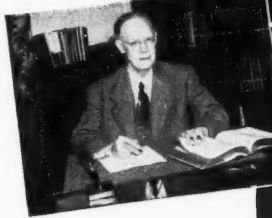
As children of God, with the Lord Jesus as the Sovereign of our lives, we are exhorted to "give answer to every man that asketh . . . a reason concerning the hope that is in you." There is no reason we cannot have a good conscience, for we have been cleansed from our old sins through the precious blood of Christ, we have a living Lord who is able to save to the uttermost all that come unto God by Him and this Lord can overrule even the opposition of men. Therefore, in meekness and in holy awe of the Lord, we can give a testimony as to what He has done for us. Here then, in short, is our privilege.



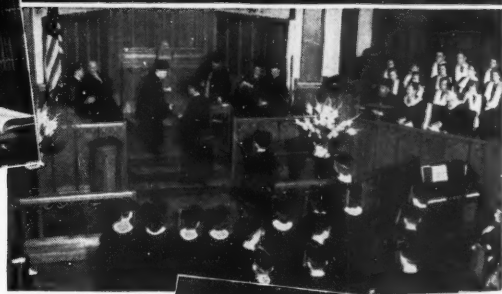
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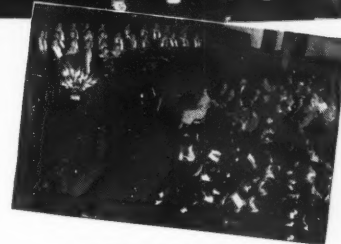


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September 2

One World of Many Peoples

John 4:4-14; Acts 10:25-28; Colossians 3:11

MEMORY SELECTION: *God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him.—Acts 10:34, 35, A.S.V.*

This lesson has as its object instruction on the general theme of "Race Relations." Though increasingly it is borne home upon us that our world is small, with distances compressed into mere hours of travel and communication with one another almost instantaneous, it is still too much to claim that we live in "one world." As a matter of fact, any such concept, as idealistic as it may be, is in direct opposition to some of the teachings of God's Word. After all, there is light and darkness, there is the sinner and the saint. After all, our Lord has indicated that His children would have tribulation in this world. He said that He had come not to bring peace, but a sword.

Thank God, for the child of God there is one world in the sense that there is a brotherhood. All those who believe in the Lord Jesus Christ, whatever their color, social status, background, present environment, advantages or disadvantages, are one in Christ Jesus. Here is true unity. But to have the whole world truly one world will involve nothing less than the return of our blessed Saviour. So long as men's hearts are evil, so long as there is not the immediate presence of the King ruling from His holy hill in Zion, we cannot expect one world.

I. Concern for All Men (John 4:4-14)

Even though we understand that nothing short of the return of our Lord will bring this world into true unity and peace, yet it is nevertheless true that the child of God must have a concern for all men. He is not to shut himself up in some cloister, he is not to gather together in a little community in which only those who know the Lord shall live and there shut himself up from all the rest of the world. Rather, he is to have a heart concern for men of all nations, of all classes, yes, even of all creeds.

That concern does not express itself, as it has unfortunately in some quarters, in saying that it doesn't matter what you believe, we are all brothers. Not at all! The Christian's first concern is to take the gospel to other men. Of course we should be concerned about their social status, with their physical needs, and do all in our power to help them mentally. However, our primary object is that they may be encompassed in the love that Christ bestows on His own. Nothing short of the new birth will give them that advantage.

In the selection from John 4, we have our Lord's concern for the Samaritans. Let us be sure that He had in mind not only the woman who came to the well, but the Samaritans who lived in the city of Sychar as well.

Note the Lord's conversation with the woman. She tried to evade what He had to say. She raised the racial barrier between herself and Him (v. 9). She raised

the barrier of ability or possession (v. 15). She even tried to raise the barrier of religion (v. 20). How persistent our blessed Lord was and how rewarding was the result.

Here then is a lesson which teaches us to have concern for all men. There should be no race, no group of people or individual that is outside the pale of our heart interest. But God forbid that we should minister to people physically without giving to them the Word of Life.

II. Respect for All Men (Acts 10:25-28)

Here we see that not only did God bring Peter to Joppa, but He prepared Peter so that he would be willing to go beyond the barriers of nationality. Brought into the presence of Cornelius, Peter soon recognized the fact that "God is no respecter of persons." This truth is repeated time and time again in the Book of God (see Deut. 10:17; II Sam. 14:14; II Chron. 19:7; Rom. 2:11; Eph. 6:9; Col. 3:25; I Pet. 1:17, as well as Acts 10:34).

The Scripture speaks (A.S.V.) of those who fear God and work righteousness as being acceptable to Him. God certainly will see to it, just as He did in the case of Cornelius, that such individuals are given all the truth. Remember that Cornelius was not saved until He had heard the word of the truth of the gospel (cf. Acts 11:14).

III. The Leveling Force of the Gospel (Col. 3:11)

Here is the positive and wonderful statement that, so far as Christians are concerned, they are just plain Christians. Though sometimes for purposes of definition we use other words and speak of Hebrew Christians and Gentile Christians, as a matter of fact such distinctions fall in the presence of God. There can be neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bondman, nor freeman; for Christ is all and in all.

The contrast here is between Greek and Jew, that is, national distinctions; circumcision and uncircumcision, that is, religious distinctions; barbarians and Scythians, that is, differences in culture; bondman and freeman, that is, differences in the social realm. Thus no advantage of merely human origin is of any preference so far as God's family is concerned. "We are all one in Christ Jesus."

September 9

Fellowship in the Church

Philippians 1:27-2:11

MEMORY SELECTION: *Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren.—I John 3:16, A.S.V.*

Today's lesson is the first of two on the general subject of "The Church at Home and Abroad." These lessons on "Christian Teaching on Human Relations" ought necessarily to include emphasis on our relationship to each other as believers in the Lord Jesus Christ.

Let us remember that the Church, as its name implies in the original language of the New Testament, is a group of "called out ones." We have been called

Moody Monthly

out of the world and made children of God with the distinct privilege and opportunity of being the representatives of the Lord so long as He leaves us on earth.

Membership in a local church does not thereby carry with it membership in the Church of God. Nothing less than a saving relationship to the Lord Jesus Christ is enough to make us members of the Church. This is the Church the Lord Jesus Christ loved and for which He gave Himself. What a glorious privilege is given to us to be members of this Church, which is the building of God, the body of Christ, the bride of Christ.

I. Living for Christ (Phil. 1:27-30)

Three items are here specifically mentioned indicating what it means to live worthy of the gospel of Christ (v. 27).

1. We should be of one spirit in striving for the faith of the gospel (v. 27). There was evidently division in the Philippian church (Phil. 4:1-3). Paul is here teaching that we are actually walking worthily of the Lord only when we are characterized by oneness of soul and spirit in proclaiming the truth of God. Anything less than that will find us less effective for God than we should be.

2. We should not be afraid (v. 28). No circumstance of life should get us down. No situation should cause us to fear. No person should make us tremble in terror. We have a great Lord, who is able to do exceeding abundantly above all we ask or think. Notice that when we stand fearless for God, that very stand is proof of the perdition which awaits the enemies of the gospel and is also proof that our salvation is of God.

3. We should be willing, yea, we should suffer on behalf of Christ (v. 29). If we delete some of the words in this verse the quotation becomes even more startling: "Because it hath been granted in the behalf of Christ . . . to suffer in his behalf." There is the great privilege not only of believing in Christ and obtaining all the blessings of salvation, but of fellowship with Him in His sufferings. While these sufferings are not pleasant now, and if we had our own choice we would probably select another course of life, yet actually it is true that if we are to reign with Him, we had better learn to suffer with Him (II Tim. 2:12). Here is a privilege bestowed, an honor for which to thank God, an opportunity that will involve our own growth in grace and our reward at the judgment seat of Christ.

II. Loving in Christ (Phil. 2:1-4)

The disunity of the Philippian church, to which we have already referred, comes before us forcibly here in Paul's admonition that these Christians should have the same mind, the same love, be of one accord, of one mind.

Notice how he introduces the subject: "If there is any exhortation in Christ," and surely there is; there are many, many pleadings of God and commands of God. "If there is any consolation of love," and thank God there is; there is the love of God shed abroad in our hearts by the Spirit of God; there is the sense of God's love for us and of the love of those who are God's children for us. "If there is any fellowship of the Spirit," and thank God there is; there is that ministry

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815

of the Spirit of God in which He makes plain the things of God and comforts our hearts. "If there are any tender mercies and compassions," and bless God, there are multitudes of them. Then, says the apostle, make full my joy by being of the same mind, of the same love, of one accord, of one mind.

The exhortation is that nothing should be done through faction, simply to cause someone else to be hurt, to try to get the better of someone else. That's the wrong motive for the child of God. Nothing is

to be done through pride, but lowliness of mind is to be exhibited. We are not only to be concerned with our own things, but to yearn for the welfare and blessing of others.

III. Likeness to Christ (Phil. 2:5-11)

What can we say about this very wonderful passage of Scripture? Here we have the pre-incarnate Christ (vv. 5, 6), the incarnate Christ (vv. 7, 8a), the Christ of the atonement (v. 8b), and the exalted Christ (vv. 9-11). Here is the supreme, the superlative example of humility, of lowliness of mind; and the apostle Paul says, "Let this mind be in you." How much we would be delivered from pride, from vainglory, from factions, from trying to get the better of someone else, if this blessed mind of the Lord Jesus characterized us.

Though in the form of God, He counted being on an equality of God which was His, a thing not to be selfishly held to Himself. Thank God, He emptied Himself of His glory, of His riches, that He might take the form of a servant, and might go to the cross for you and me. But, thank God, He knows exaltation also, for God has highly exalted Him and given Him a name above every name. Here see once again the illustration of the scriptural principle: "He that loseth his life for my sake shall find it" (Matt. 10:39).

May His mind be manifested in us; may we be like Him.

Can We Be Practical About Prayer?

[Continued from page 783]

Many times, too, we hasten ahead after praying without waiting for God. We attempt to work out our solutions for ourselves. After failing in our hasty decisions and snap judgments, we rush back to Him to get us out of a mess. So many people waste countless hours of their lives in picking up spilled beans. How much simpler to look first to Him, trust fully in His judgment, and proceed at His pace, confident in the realization that what is done will never be lost; for however humble the project it will be in effect enlarging His kingdom on earth.

In my "practical" approach to a richer communion with God I have found myself continually bound more closely to Him and through His grace increasingly enriched from His bounty. Even so I feel that I am merely standing at the threshold of more joyous knowledge and greater service to my blessed Redeemer. My family life, the workings of my home, my outlets in Christian service all show the increased blessings that come from sitting at the "open line" seeking His help, surrendering my will to His infinitely greater one, and striving earnestly to carry out His wishes in my life.

What strength and purposefulness it gives! I am so glad that He has shown me the way to be practical about prayer.

What Mohammedans Believe

[Continued from page 786]

† ONE of the greatest perversions of Christian truth, however, concerns the death of Jesus. Christ did not die, they

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say. He was not crucified. When the Roman soldiers were in the act of crucifying Jesus, God worked a mystic miracle and automatically put another man in the place of Jesus on the cross. Jesus was invisibly caught up into heaven and another crucified in His place. Thus when you are preaching to a group of Moslem teachers and come to the very heart of the gospel, that Christ died for our sins, you are immediately and often heatedly challenged.

In much the same way, they pervert the truth of Christ's return. What will Christ do when He comes back again? According to Mohammedans, He is going to compel all the world to become Moslem! Those who do not, will be put to death. They believe Christ will become a kind of deputy to Mohammed, compelling all the world to accept the religion of Islam.

There are other aspects of Christian truth which Mohammedans bitterly oppose. For instance, they hate the doctrine of the Trinity and call us blasphemers for our faith in the Triune God. That means, of course, that they deny the deity of Jesus Christ. How they fight against His deity! Even though they admit His virgin birth, they say that He was just created. When you take the deity of Christ and the atoning death of Christ out of the gospel, you have nothing left—nothing.

The last time I preached to a group of Mohammedans before leaving North Africa, I said, "If you don't accept Jesus Christ as your Sinbearer, then what hope do you have for salvation? Your prophet told you that he couldn't bear your sins, and if you do not put your trust in Christ, and in what the Bible says concerning Him, then you are without hope!"

Pray for the Moslems. The only answer to the challenge of Islam is prayer on the part of God's people at home and the sending of the best prepared and most consecrated Christian people the Church of Jesus Christ in America can produce.

WHAT IT TAKES

The late Bishop Knox, of Manchester, England, told a story of a miner who called himself an infidel. One day in the mine some coal began to fall, and the man cried out, "Lord, save me!"

Then a fellow miner turned to him and said, "Aye, there's nothing like cobs of coal to knock the infidelity out of a man."—Howard A. Kuhnle, "Christian worship," *Pulpit Digest*.

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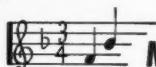
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THE CASE FOR MORALITY

TODAY ONE HAS ONLY to read a daily newspaper to see the inroads that hypocrisy and compromise have made in the lives of many people—even people in public life.

This seems to be an era when many citizens assume that if a thing is legally right, it is also morally and ethically right. Often the exact opposite is true.

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J. A. SPRINGER, EDITOR

THE MISSIONARY VISION

Acts 17:16, 17

- I. What Paul *saw*: a city wholly given to idolatry.
- II. What Paul *felt*: his spirit was moved within him.
- III. What Paul *did*: he preached Christ to the people.

—Bishop Ryle

GREAT THINGS FOUND IN JOHN 3:16

God—the Great *Providence*
So loved—the Great *Passion*
The world—the Great *Populace*
That He gave—the Great *Proof*
His only begotten Son—the Great *Possession*

That whosoever—the Great *Possibility*
Believeth on Him—the Great *Provision*
Should not perish—the Great *Pardon*
But have everlasting life—the Great *Promise*

And all for you

—C. L. Everts

WHAT A TRACT COSTING ONE CENT DID

A son of one of the chiefs of Burdwin was converted by a single tract. He could not read, but he went to Rangoon, a distance of 250 miles. There a missionary's wife taught him to read, and in forty-eight hours he could read the tract through. He took a basket full of tracts, and with much difficulty preached the gospel at his own home and was the means of converting hundreds to God. He was a man of influence; the people flocked to hear him. In one year 1,500 natives were baptized in Arreacan as members of the church. All this through one little tract! That tract cost one cent. Whose cent was it? God only knows. Perhaps it was the mite of some little girl—perhaps the well-earned offering of some young boy. But what a blessing it has been!

—The Evangelical

WHY HE'S COMING

1. *Receive* His own (John 14:3)
2. *Release* the buried bodies (I Cor. 15:22, 23, 35-38)
3. *Reorganize* Israel (Rom. 11:26)
4. *Readjust* nations (Matt. 25:32; Rev. 12:5)
5. *Rebuke* the wicked (II Thess. 2:8; Rev. 6:15-17)
6. *Reign* as King (Rev. 17:14)
7. *Restore* all nature (Rom. 8:22-23; Isa. 35:1-2)

—Prophecy Monthly

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in the columns.—Editors.

FISHERS OF MEN

I watched an old man trout-fishing once, pulling them out one after another busily. "You manage it cleverly, old friend," I said. "I have passed a good many below who do not seem to be doing anything." The old man lifted himself up and stuck his rod into the ground. "Well, you see, sir, there are three rules for trout-fishing, and it's no use trying if you do not mind them. First, keep yourself out of sight; second, use the right kind of bait; third, have patience." "Good for catching men, too," I thought, as I went my way.

—Mark Guy Pearse

CHRISTIANITY AND COMMUNISM

Acts 4:32-37

I. Conviction

1. Christianity: supremacy of the *spiritual*
2. Communism: supremacy of the *materia*.

II. Motivation

1. Christianity: *love* or *compassion*
2. Communism: *law* or *compulsion*

—Howard S. McCord

A BLACKBOARD STUDY ON "CONVERSION"

Ten blessings which it introduces into our condition and experience:

- C—Cleansing (I Cor. 6:11; I John 1:9)
- O—Obedience (Rom. 6:16; I Pet. 1:2)
- N—Newness of life (Eph. 4:24; Rom. 6:4)
- V—Vigilance (I Pet. 5:8; Matt. 24:42)
- E—Expectation (Heb. 12:2; Titus 2:13)
- R—Reconciliation (II Cor. 5:18; Rom. 5:1)
- S—Safety (I Pet. 3:13; John 10:28)
- I—Instruction (I John 2:27; John 16:13)
- O—Order (Col. 2:5; I Cor. 14:40)
- N—Nearness (Matt. 28:20; Eph. 2:13)

These should be contrasted with the previous condition when unconverted—sin-stained, rebellious, enmity, danger, etc.

—H.C.

"I AM NOT ASHAMED OF THE GOSPEL"

Romans 1:16

Not ashamed to *believe* it as a *man*.
Not ashamed to *profess* it as a *Christian*.
Not ashamed to *proclaim* it as a *witness*.
Not ashamed to *contend* for it as a *good soldier of Jesus Christ*.
Not ashamed to *spread* it as a *lover of the Lord*.

—J.E.W.

COMFORT FOR TROUBLED HEARTS

John 14:1-6

I. "I Go" (John 14:2)

1. To make atonement for sin
2. To send the Comforter (John 16:7)
3. To intercede for us (I John 2:1, 2)
4. To prepare a place for us (John 14:2)

II. "I Will Come" (John 14:3)

1. His coming is certain
2. His coming is near

III. "I Am" (John 14:6)

1. The Way—to God
2. The Truth—about God
3. The Life—from God (I John 5:11, 12)

True comfort is found not in false religions and cults, for they make no provision for man's greatest need—forgiveness of sin; nor in the world; but only in Christ, in what He is, and in what He has done, is doing, and will do for His people.

—John H. Givens

SERVICE THAT SATISFIES

II Timothy 2

I. Involves Strength (vv. 1-13)

1. Enduring hardness (vv. 1-5)
2. Being first partaker of fruits (vv. 6, 7)
3. Paul's example (vv. 8-13)

II. Involves Studiousness (vv. 14-19a)

1. Not striving about profitless words (v. 14)
2. Rightly dividing the Word of truth (v. 15)
3. Shunning profane and vain babblings (vv. 16-19a)

III. Involves Saintliness (vv. 19b-26)

1. Departing from iniquity (vv. 19b-22a)
2. Being of a pure heart (vv. 22b)
3. Being gentle (vv. 23-26)

—Alfred Gehm

NO DIFFERENCE

"Be ye doers of the word, and not hearers only" (James 1:22). A missionary from China said that Wang, a Christian Chinese, was the means of leading many of his countrymen to Christ. The secret of his success was his holy life. The Chinese said of him, "There is no difference between him and the Book."

—Sunday School Chronicle

"OUT OF THE... HEART"

Matthew 12:34

Thou must be true thyself
If thou the truth wouldst teach;
It needs the overflow of heart
To give the lips full speech.

—W. Mallis

Moody Monthly

The Victory of the Violent

[Continued from page 793]

kingdom of God their absorbing passion, the main business of their lives. With them religion was not a side issue like life insurance, a matter of an hour at church and a few dollars in a duplex envelope. Paul said, "To me to live is Christ," and to him Christ was just that—everything, life itself.

This business of getting saved, living a Christian life and winning others is a full-time occupation. We have to pray over it and weep over it and study over it and work over it, and if we possess it, it must possess us.

♦ WHAT we call revival is simply an outbreak of this sort of violence when men and women desperately and resolutely press through to Jesus. The real enemies of revival are not the publicans and sinners. They were not the trouble makers in Jesus' day. The real hindrance to revival is found in religious scribes who sit on the sidelines with their i's all dotted and their t's all crossed, who will have nothing to do with anything that does not speak their shibboleth.

The real enemies of revival are those Pharisees who attend the meetings only to find fault, who are more concerned with form than force, more interested in ritual than in righteousness. The greatest foes of a real work of God are found among those prim, dainty, self-righteous folk who look on disdainfully, who are too refined and nice to touch a revival with a forty-foot pole; who say, "I am rich and increased with goods and have need of nothing" and who know not that they are wretched and miserable and poor and blind and naked. These poor souls are spectators, not participants, and they file the sermon away in convenient little mental cubbyholes, never dreaming that it was meant for them, seeing as they do everybody's sins but their own.

All these are successors to those on-lookers of Jesus' day who stood by critically while the violent took the kingdom, and to all the spectators of the days of Wesley and Finney and Moody who smiled away the call of God or else stubbornly snubbed the Spirit.

At any rate, whatever such may do today, I would ignore them just now to say to any sin-sick soul, Come for yourself to the Saviour! Let no one keep you out of the kingdom. Make salvation your supreme interest and Christ your chief concern. Make your one passion for the rest of your days to know Him and to make Him known. Join the ranks of the violent and take the kingdom by force. If it is worth anything, it is worth everything. For Jesus paid it all and all to Him you owe.

*"I am resolved to enter the kingdom,
Leaving the paths of sin;
Friends may oppose me, foes may beset
me,
Still will I enter in."*

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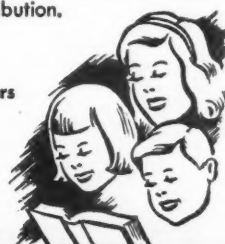
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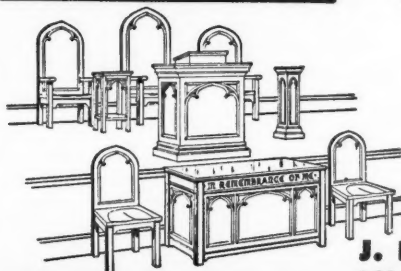


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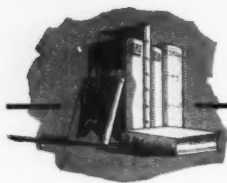
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work reveals not only wide reading, but an intimate and deep knowledge of the Scriptures, the result only of thorough application and devotion to the inspired Word of God. An unusual feature is the thorough exposure of the errors of Seventh Day Adventism in the interpretation of chapters 8 and 9.

The reader who will not only take the time to read the volume but study it together with the Word it so reverently and faithfully expounds, will be rewarded with a deep and satisfying experience and a much clearer understanding of this important and significant book of the Bible. Many books have been written on Daniel, yet the present one has its distinct and definite contribution to the subject which the student of the Scriptures and Christian people in general should not miss.

191 pages. Moody Press, Chicago (1951). \$2.50. N.J.S.

The Theology of Reinhold Niebuhr, by Edward J. Carnell.

No one who even pretends to keep abreast of contemporary thought in the fields of theology and philosophy can afford to be ignorant of the writings of Reinhold Niebuhr, widely acclaimed as the greatest and most influential theologian in America today. While this may be an exaggerated estimate, the fact remains that Niebuhr is too important a thinker to be ignored. Unfortunately, however, the complexities of thought and style in his books constitute a formidable barrier to not a few would-be readers.

In the volume under review, Dr. Carnell, professor of Apologetics at Fuller Theological Seminary and a brilliant theologian in his own right, gives us a most penetrating critique of Niebuhr's contributions to current theology. After showing how neo-orthodoxy took its rise in the ruins of a disillusioned and collapsing liberalism, the author proceeds to unveil the impotence of the resultant dialectical theology to solve the problem of modern man's predicament. This failure he traces to the Barthian refusal to submit to the authority of the objective revelation of God in his infallible written Word and in the person of Jesus Christ.

Dr. Carnell's book merits the highest commendation for its masterly analysis of Niebuhr's theology, its picturesque and incisive style, its clear and simple outline headings scattered throughout the text, its thorough documentation, and above all else for its uncompromising orthodoxy and loyalty to our Lord and Saviour Jesus Christ.

243 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1951). \$3.50. C.N.B.

God Remembers, by Charles L. Feinberg.

This is a study of the Book of Zechariah. Professor of Old Testament at the Los

Angeles Bible Theological Seminary, the author has brought to bear a wealth of scholarship and research in the preparation of this commentary, and, more than that, the "fellowship . . . of the Spirit of God." It is assuring to know that scholarship is fully consistent with the orthodox, traditional and permillennial point of view from which the work is written, and that this view presents a sane and satisfying exposition of the profound visions and teaching of this book which is the "quintessence of Messianic prophecy." This is a volume which all Christian people should read and study, and is of especial value to teachers of the Word.

283 pages. Van Kampen Press, Wheaton, Ill. (1950). \$3.00. N.J.S.

Understanding God's Word, by Alan M. Stibbs.

The author is vice-principal of Oakhill Theological College, London. This book is a mine of well-organized, clearly presented directions on how to interpret the Bible. It is recommended especially for the student preparing for Christian work.

64 pages. Inter-Varsity Christian Fellowship, Chicago (1950). 75c. K.S.W.

But How Can I Know? by H. W. Gockel.

In this excellent pamphlet the author answers a number of questions regarding Christ, the Bible, and the way of salvation. The answers are given in a way that will appeal to young people who are troubled with questionings or doubts.

40 pages (paper). Concordia Publishing House, St. Louis (1950). 25c. E.E.F.

Men's Ways with God's Word, by Arthur J. Brown.

A series of fifteen sermons on the various attitudes of men in the Bible toward the sacred Scriptures. The homilies are exceedingly well done and show diversity by both topical and expository approaches. The illustrative material is exceedingly rich and pertinent. A thoroughly Scriptural book which we are glad to commend.

117 pages. Henry E. Walter, Ltd., London, England. (Copies may be obtained from the author, 54 Dudley Road, Tunbridge Wells) (1950). W.C.

Talks with Gabriel, by Arjen Miedema.

Translated from the Dutch by Henry Zylstra, this book gives a series of interviews between the angel Gabriel and Jacobus Vander Stupe, an uncourageous but sincere sort of Christian. The style seems to us quite unappealing and the subject matter of questionable value. There are many objectionable expressions, such as "good honk," "kaboodle," and "shebang." We disagree with the theme, which apparently is that believers may expect a present earthly Paradise and that "people who really believe the Bible shouldn't have to suffer privations."

We agree with the author that "hollow conservatism" and "an overdogmatized faith" are detrimental to the Church of Jesus Christ, but with many of the implications in *Talks with Gabriel* we cannot concur. The book also is irreverent in tone. This reviewer cannot think that Mr. Miedema's book would clarify the thinking or challenge the life of the average reader.

253 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1950). \$3.00. H.I.N.

Russia, What Will She Do? by W. T. McLean.

This illuminating booklet gives the reader a brief history of Russia and the plans of Peter the Great, which have been Russian

policy for world conquest ever since his time (1721). The author states that the Rapture of the Church must take place in the program of God before Russia can perpetrate any major offensive. He finds his justification for his position in the plans of God for the Church and for Israel. He presents many startling facts concerning the present rehabilitation of the land of Palestine.

38 pages. Zondervan Publishing House, Grand Rapids (1951). 50c. K.S.W.

Our Baby—God's Gift, compiled by Frances Youngren.

This beautiful, inspirational gift book, compiled by the director of women's programs of Moody Bible Institute radio stations WMBI and WMBI-FM, will be prized by the mother receiving it and later by the child whose record it keeps. The pictures, poems, and other quotations are aptly chosen.

68 pages. Moody Press, Chicago (1950). \$1.50. W.F.

Non-Christian Religions, by Ione Lowman.

The writer, professor and librarian at BIOLA, has attempted to produce a book that can be used as a text in Christian schools. The desire for brevity has, we fear, led to two unhappy results: treatment that is often so cursory as to be confusing, and varied ideas brought together in a way that makes the method of organization difficult to follow. The volume is also marred by an excessive number of typographical errors (the most glaring: emperor misspelled "emperor" five times on page 80).

120 pages. Van Kampen Press, Wheaton, Ill. (1950). \$1.75. G.C.L.

What Jesus Means to Me, by H. W. Gockel.

"Precious things come in small packages" is aptly applied to this new book. It is a spiritual classic published in pocket-size form.

This saint of God—none other than a saint could write so intimately about "What Jesus Means to Me"—divides his book into eleven chapters: Life, Pardon, Peace, Power, Provision, Companionship, Hope, Truth, Assurance, Joy, Heaven. All these are found in Jesus!

144 pages. Concordia Publishing House, St. Louis (1951). \$1.00. G.S.S.

Introducing the Old Testament, by Clyde T. Francisco.

The author, professor of Old Testament Interpretation at Southern Baptist Theological Seminary, writes from a strongly conservative viewpoint, but his position is not always clear on the question of historical criticism.

271 pages. Broadman Press, Nashville, Tenn. (1950).

The Tabernacle, by Edmont Hains.

A warm, spiritual interpretation of the tabernacle and its furnishings as typical of the person and work of Christ.

120 pages. Zondervan Publishing House, Grand Rapids (1950). \$1.50.

53 Sunday Talks to Children, by Joseph A. Schofield, Jr. 203 pages. W. A. Wilde Co., Boston, Mass. (1942). \$1.50.

52 More Sunday Talks to Children, by Joseph A. Schofield, Jr. 212 pages. W. A. Wilde Co., Boston, Mass. (1947). \$1.50.

A Year of Children's Sermons, by Joseph A. Schofield, Jr. 219 pages. W. A. Wilde Co., Boston, Mass. (1950). \$1.75.

These volumes contain excellent children's sermons. Many of them are object lessons and make use of very simple and easily obtainable materials. The sermons are those of a preacher adept at speaking to children; they are evangelical; they are simple. It is a pleasure to commend these volumes of our good friend and brother.

W.C.

Moody Monthly

History and Biography

Fire on the Prairie, by W. Wyeth Wilard.

The story of Wheaton College written as a popular historical narrative, rather than as a scholarly treatise, by a former chaplain, author of *The Leathernecks Come Through*, who is at present assistant to the president of Wheaton College. The publication of this book, soon after the unusual revival on the Wheaton campus, will be welcomed by many who are interested in this outstanding Christian institution.

208 pages. Van Kampen Press, Wheaton (1950). \$2.50. J.M.

Skid Row Stop Gap, by Mel Larson.

Full of inspiration and miracles, this is a factual presentation of the founding, growth and ministry of the Memphis Union Mission. This book should make a better Christian out of anyone who reads it.

112 pages. Van Kampen Press, Wheaton (1950). \$2.00. R.L.C.

The Music Maker, by Harry Albus.

Johann Sebastian Bach, the famous music maker of the eighteenth century, is the subject of this brief biographical volume. The author vividly describes the struggles, achievements, and Christian character of this man, now known as the "father of modern music." Written in simple narrative, this book should appeal to both young and old.

95 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids. (1950). \$1.00. J.M.

The Biography of Robert Murray McChesney, by A. A. Bonar.

This reprint of the biography of Robert Murray McChesney will be welcomed by the Christian reading public. Few men who have lived to old age have accomplished so much in the Lord's vineyard as did this man of God in his brief life span of thirty years. This account of his life and labors will be an inspiration to all who read it.

185 pages. Zondervan Publishing House, Grand Rapids (1950). \$2.00. E.E.F.

The Amazing Story of DeShazer, by Charles Hoyt Watson.

This astounding story is one that should profoundly stir the heart of every Christian who reads it and arouse him to active missionary endeavor. It is the story of one of Jimmy Doolittle's raiders who bombed Japan and later lived, for over three years, a life of horror in several Japanese prisons. After his return to his native land, he took training for missionary work and is now engaged in evangelism in Japan. His vivid description of his coming to grips with God while reading the Bible in his cell reveals the power of the Spirit to move the heart of man.

181 pages. The Light and Life Press, Winona Lake, Ind. (1950). \$2.00. I.E.G.

Here I Stand, by Roland H. Bainton.

The author of this life of Martin Luther is professor of ecclesiastical history at Yale Divinity School. The volume won a \$7,500 award as the book which would "accomplish the greatest good for the Christian faith and Christian living among all people." The author has written an authoritative dramatic biography which interprets Luther's experiences, work, writings, and lasting contributions.

422 pages. Abingdon-Cokesbury Press, Nashville (1950). \$4.75. K.S.W.

Recent Valuable Reprints

A Harmony and Commentary on the Life of St. Paul, by Frank J. Goodwin. Third edition of a helpful work which attempts to harmonize Paul's life by using the history in Acts as a basis and adding to it passages from the Pauline epistles which are parallel or supplementary. A brief commentary is included, comprising for the most part the opinions of various standard commentaries. 229 pages. Baker Book House, Grand Rapids. \$2.50.

Commentary on the Holy Scriptures, Chronicles-Esther, by John Peter Lange. 536 pages. Zondervan Publishing House, Grand Rapids. \$3.95.

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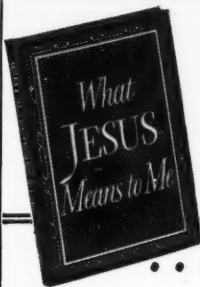
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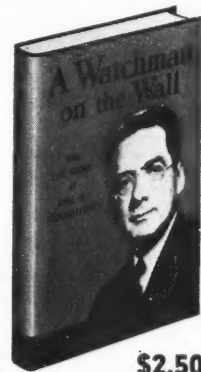
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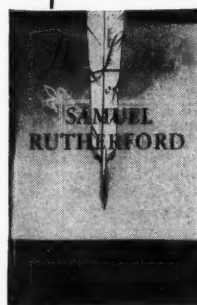
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Commentary on the Holy Scriptures, Kings, by John Peter Lange. 565 pages. Zondervan Publishing House, Grand Rapids. \$3.95.

John Knox's History of the Reformation in Scotland, edited by William Croft Dickinson. A lively work written by the great Scotch reformer (the only active participant to write a history of the Reformation). Spelling is modernized, and footnotes explain the occasional Scotch words and phrases. Very interesting and ably edited. Vol. I, 374 pages; Vol. II, 498 pages. Philosophical Library, New York (1950). \$15 for the set.

The Gospel According to John, a Translation in the Language of the People, by Charles B. Williams. 64 pages (paper). Moody Press, Chicago. 10c.

The Way into the Holiest, Expositions of the Epistle to the Hebrews, by F. B. Meyer. 277 pages. Baker Book House, Grand Rapids (1951). \$2.50.

Expository Thoughts on the Gospels, John 1:1-10:9, by J. C. Ryle. 635 pages. Zondervan Publishing House, Grand Rapids. \$4.95.

Expository Thoughts on the Gospels, John 10:10-21:25, by J. C. Ryle. 751 pages. Zondervan Publishing House, Grand Rapids. \$4.95.

Book Briefs

Three Score Years . . . and Then, by J. F. Swanson. An interesting account of the missionary endeavors of the Evangelical Alliance Mission in a dozen different fields. 464 pages. The Evangelical Alliance Mission, Chicago (1950). \$3.00.

Africa's Bible, by Albert D. Helser. You will appreciate and share in the thrill of the missionary as you read these testimonies from some of God's saints in the African Sudan. 160 pages. Sudan Interior Mission (1951). 50c.

A Gleam of Light in Congo's Night, by Viola P. Anderson. A veteran missionary, and co-founder with her husband of the Congo Gospel Mission, tells the story of pioneer labors for Christ in the Belgian Congo. 88 pages (paper). Congo Gospel Mission, Villa Park, Ill. (1950). Free to anyone interested in faith missions.

World Missions, by Martha L. Moennich. On the basis of extensive personal observation, the author has written a comprehensive survey of the Protestant missionary enterprise throughout the world. 181 pages. Zondervan Publishing House, Grand Rapids (1950). \$2.00.

Romanos, by William R. Newell. A rather literal Spanish translation of the well-known work *Romanos, Verse by Verse* should find wide use in Spanish-speaking countries. 460 pages. Bible House of Los Angeles, Los Angeles (1949). Paper, \$1.50; cloth, \$2.50.

Pioneering for God in Bleeding China, by Fred John Meldau. "Thrilling" is not too strong a term to use for some of the remarkable experiences of Herman Becker, a veteran German missionary of the Liebenzell Mission to China, whose life and ministry is sketched in the present volume. 144 pages. The Christian Victory Publishing Co., Denver (1950). Paper, \$1.00; cloth, \$1.50.

The Gospel in the South Pacific, by J. Whitshed Dovey. Like others of the World Dominion surveys, this booklet is invaluable as a work of reference for Protestant missionary work in the South Pacific and as giving an over-all picture of present conditions in the islands. 56 pages (paper). World Dominion Press, New York (1950). 50c.

Silent Challenge, by Ivor Powell. A graphic description, with a strong missionary challenge, of the outstanding experiences of the author in three years of conducting evangelistic campaigns in all parts of South Africa. 118 pages. Marshall, Morgan & Scott, London. (1950).

Congo Sketches, by William F. P. Burton. We heartily commend this book, which contains sketches in words and drawings by a consecrated veteran of missionary service for Christ. 178 pages. Victory Press, London (1950).

Twenty Missionary Stories from Latin America, by Basil Miller. A collection of interesting stories of missionary hardships, trials, and loneliness, yet with a triumphant note of victory through the marvelous moving of God. 137 pages. Zondervan Publish-

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Girl of the Jungle Trail, by Ethel Matson. A story of romance in the tropics of Brazil, where the author is engaged as a missionary. 137 pages. Zondervan Publishing House, Grand Rapids (1951). \$2.00.

Evangelism in Action, by various authors. Members of the evangelistic staff of the Baptist General Convention of the State of Texas offer these Christ-centered messages to show their belief in the importance and value of evangelistic efforts when properly directed. 112 pages. Van Kampen Press, Wheaton (1951). \$1.50.

It's Later Than We Think, by Herbert W. Lockyer. Present world conditions are briefly discussed in the light of Bible prophecy. 33 pages (paper). Zondervan Publishing House, Grand Rapids (1951). 75c.

A History of Philosophical Systems, edited by Vergilius Ferm. Less difficult than most textbooks in the history of philosophy, this work should prove of real profit and interest to two classes of readers: those who desire a broad understanding of major philosophical movements past and present, and those who feel the need of a refresher course in material covered years ago and who want to be brought up to date on the streams of philosophical thought that have been flowing under the bridge since their own days in college. 641 pages. Philosophical Library, New York (1950). \$6.00.

Kierkegaard the Melancholy Dane, by H. V. Martin. A most penetrating survey and analysis of the work of the great Danish thinker who, from the standpoint of his posthumous influence, ranks with the outstanding philosophers and theologians of the past; it is hardly possible to acquire a real understanding of Barthianism (more commonly known as neo-orthodoxy in America) apart from a grasp of its taproot in the writings of Soren Kierkegaard. 115 pages. Philosophical Library, New York (1950). \$3.00.

Satisfaction from the Scriptures, by Charles G. E. Chilton. A stirring devotional study of the Gospel of John and the Acts of the Apostles compiled from radio messages given by the author over a five year period. 208 pages. W. A. Wilde Co., Boston (1950). \$2.00.

The Life and Letters of St. Paul, by J. W. Shepherd. Not outstanding for originality of exegetical conclusions, but highly recommended for its simple summarization of salient points of interest. 605 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1950). \$6.00.

The Dagger and the Cross, by Culbert G. Rutenber. A very timely and stimulating discussion of Christian pacifism, including a review of the teaching of the Bible and a discussion of the views of prominent theologians. 134 pages. Fellowship Publications, New York (1950). \$1.00.

Rent Heavens, by R. B. Jones. The author describes the Welsh Revival of 1904, with which he was closely connected, in such a way that the reader feels he is actually experiencing those marvelous days in which the Lord rent the heavens and came down in blessing. 96 pages (paper). European Evangelistic Crusade, Buffalo (1950). \$1.00.

Doctor of the Happy Landings, by Julia Lake and Eugene Kellersberger. A lively account of two flying journeys—one through Latin America, Africa and western Europe, the other through the Orient—for the purpose of inspecting both government and missionary hospitals and colonies for lepers; the travelers were the general secretary of the American Leprosy Missions and his wife. 265 pages. John Knox Press, Richmond, Va. (1949). \$2.00.

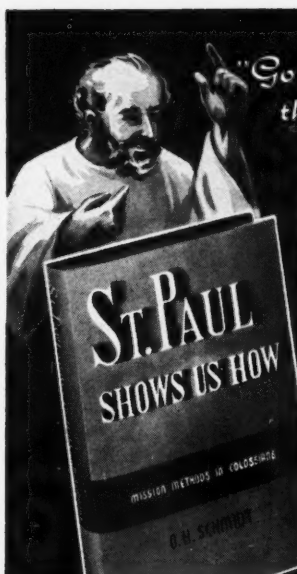
Expository Thoughts on the Gospels, Matthew-Mark, by J. C. Ryle.

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Expository Thoughts on the Gospels, Luke, by J. C. Ryle.

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The Slavic Gospel Association is continuing to evangelize Russians, Ukrainians, Polish and others in Europe, No. & So. America as well as witnessing to the Jewish people in Uruguay and Cuba.

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SLAVIC GOSPEL ASSOCIATION

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 In Canada—14 Park Road, Toronto, Ont.

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510 pages. Baker Book House, Grand Rapids. \$3.75.

News Report

(Continued from page 807)

The forthcoming conference will be the first to be held in the southeast during the denomination's thirty-seven years.

► Frontier Ranch is to be the name of Young Life Campaign's recently acquired ranch at Buena Vista, Colo., 135 miles southwest of Denver. Dedicated to evangelism among high school young people, Frontier Ranch will augment the work being done at Star Ranch in Colorado Springs and Silver Cliff Ranch at Buena Vista.

► Faced with the prospect of losing WPTL, FM gospel station operated by the Providence (R.I.) Bible Institute, New England Christians have pledged sufficient funds to keep the non-commercial Christian station on the air for a 150-program-a-week schedule.

► Pope Pius X, who headed the Roman Catholic Church from 1903 to 1914, is the eighth Pope to be beatified by his church and the first in 279 years. Ceremonies were held in St. Peter's Basilica in Rome before a bronze and crystal casket through which could be seen the richly robed body of the pontiff.

► Roman Catholics in the United States, Alaska and the Hawaiian Islands now number 28,634,878, according to the 1951 **Official Catholic Directory**. This represents a gain of 188,000 over last year's figures. Approximately five million young people in all grades are receiving religious instruction, the directory discloses.

► A large and elaborate palace believed to be that of King Herod has been excavated in Jerusalem, according to Archaeologist, Dr. James P. Pritchard, of the American School of Oriental Research. It was discovered in Jericho a few miles from Amman, capital of the Hashemite kingdom of Transjordan.

► Colleges and universities in the United States offer the most challenging mission field open today, according to Dr. Armin G. Weng, president of Chicago Lutheran Theological Seminary at Maywood, Ill. An estimated one million students are unchurched he reports.

► The National Council of Churches is planning a fifteen-month campaign to "evangelize America." It is expected the campaign will begin Sunday, October 7, and continue until Watch Night services on New Year's Eve, Dec. 31, 1951.

► The Far Eastern Gospel Crusade will hold its fifth annual conference August 20-26 at Geneva Glen Camp, near Denver, Colo. Among the speakers are Donald E. Hoke, who recently visited Japan as missionary correspondent for *Christian Life* magazine; R. G. Honeywell, director of the Far Eastern Bible Institute and Seminary of Manila; and Philip E. Armstrong, executive secretary of the Crusade.



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Beware, America . . . the awful beast lunges toward us! Look before it destroys, and brings death to what we hold so dear. The rage of the godless threatens our very lives. Unbelief and compromise have weakened our defense.

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Too many clergymen have denied that the whole Bible is the eternal, inherent Word of God. Too many churches have become mere social clubs instead of lighthouses to the wayfarers and fortresses against the onslaughts of the enemy of our souls. Too many Sunday Schools have degenerated

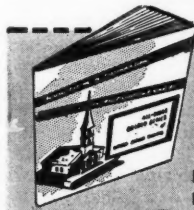
to places of social learning and have failed to mold God-fearing men and women to teach and lead us in this hour of national crisis.

Do you know that millions of boys and girls walk out of Sunday School every Lord's Day knowing little more of God's Word than when they came in? They learn nothing of the wages of sin, salvation by faith in Christ, or how to live a victorious Christian life.

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INSTITUTE and ALUMNI

Revise School Schedule

Moody Bible Institute students and faculty members alike will benefit from a new semester schedule of classes to begin this fall. Under the new plan, study will be divided into two semesters per year, September through January and February through part of June, instead of the old three-term plan which kept students in classes from September to August. Special summer school will be held for those desiring to accelerate their course.

Subjects which have been taught through the years will be kept, though regrouped and combined, and all courses offered will be three years in length, with the exception of the four-year Missionary Technical Course. The new plan will enable a 68 per cent increase in classroom hours of Bible study in the General Bible Course and a 48 per cent increase in the Christian Education Course.

The semester plan will allow students to work during the summer months, if

necessary, to build up board and room funds for the next year's study. Other students will be able to work in children's camps and to participate in various types of practical Christian work. Members of faculty will have more time to read, compile new notes, and speak at conference meetings.

Catalogs describing the new semester plan may be obtained by writing the Institute's admissions correspondent.

Cooking for a Big Family

Imagine yourself at the corner grocery ordering 60 family-size boxes of cornflakes, 350 pints of milk, 102 dozen doughnuts and 50 dozen grapefruit. That's what it takes to serve breakfast to the Institute's hungry Day School family.

Alumni, looking back on their days at Moody, can remember their active appetites and understand ordering such huge quantities for just one meal. An evening menu may well include 300 pounds of juicy roast beef, 350 pounds of mashed

potatoes, 80 loaves of homemade bread and 118 cherry pies.

The homemade rolls, breads, cookies, cakes, pies and other luscious concoctions all help to give students an "at home" feeling (such baking also helps to give the best in food for the lowest in price).

"We make use of staple foods, eliminating short-cut methods," states Roy W. Mitchell, Institute baker. "Last year, one of the formulas we used received an award in the Pillsbury's Grand National Formula Hunt, and it was published in a book for bakers."

The testimony of salesmen who visit the kitchen is that it is the cleanest in Chicago; also it is one of the best equipped, considering its size.

Each day, thirteen full-time employees are kept busy preparing food, and twelve part-time student workers keep on the move washing dishes.

"It is the challenge at Moody that appeals to me," states Mr. Mitchell. "I am here for the students' sake. All of us in the kitchen cook the meals as we would for our own family, for we consider the students as a family of our own."

Iron Mountain Conference

September 15-23—these are the dates of Moody Bible Institute's fifth annual conference at Iron Mountain, Mich. Speakers include C. W. Slemming, special representative of England's Bible Testimony Fellowship, known for his unique messages and demonstrations with costumes and models of the tabernacle; Robert L. Constable, vice-president of Moody Bible Institute; and Paul F. Robinson, originator and co-ordinator of the Institute's missionary technical course.

Morning programs will be held in the Immanuel Baptist Church and evening and Sunday afternoon services in the First Covenant Church. More than ten churches in Iron Mountain and surrounding communities are co-operating in the conference.

Radio Birthday Party

Plans are under way for observing the twenty-fifth birthday of the Institute's radio station WMBI. There will be open house from 10:00 a.m. to 9:00 p.m. beginning Sunday, September 16, and continuing through the week. Visitors will view special programs, and there will be "Shut-in" and KYB (Know Your Bible) Club rallies.

The Institute's radio station today, with its various studios, continuous recording set-up, cutting room facilities, and other modern equipment, is a far cry from WMBI as it was in 1926. Those early days were rather hectic with just a telephone and a system of red, white, and green lights to guide the director as to when he was on the air. Sometimes he found himself in front of a "live" mike when he least expected it, and at other times the phone would ring and he would find the transmitter had failed and he had been animatedly talking to himself for several minutes.

The best in music, sermons, Christian stories, news, and other interesting features make Moody Bible Institute's radio ministry effective in homes where the gospel could not otherwise be given.



This is what one camera caught as it looked down on the services held in connection with the laying of the cornerstone of Houghton Hall, new women's dormitory, June 22. Inset shows Mrs. Will H. Houghton placing mortar on cornerstone, while Gustave Orth, architects' representative; Frank F. Taylor, president of the Board of Trustees, and President William Culbertson look on. Handle of the trowel used was made of wood from the old Moody Church which used to stand on the site of the new dormitory.





Remember way back when? Many an Institute alumnus can picture in his mind's eye the good old days when he worked on the kitchen crew and the stacks of dishes to be washed were just as high as those pictured above.—Lee Richards photo

Many persons of other faiths and with decided prejudices against the gospel have been won to the Lord through WMBI's attractive programs. Without ever having used paid programs or commercial ads, the station has progressed because of God's blessing and the prayers and gifts of His people.

"Shoot" Bird Antics

Those who have been pleased and amazed at the wonderful scientific data presented in Moody Institute of Science's "Sermons from Science" films will be happy to hear that Alton Everest, associate director of MIS, recently completed excellent motion picture footage of various birds inhabiting far away Midway Islands in the Pacific Ocean. Taking along "Dust or Destiny" to show Navy men located on the Hawaiian and Midway islands, Everest was busy every minute taking or showing film.



Everest

Photographing birds is a pleasure in Midway, for here some of the most unusual birds are to be found. Everest captured on film the astonishing antics of the "gooney" or albatross; the bosun bird, that spends each midday in the air in aerial gymnastics, including flying backward; the frigate bird, who steals sticks and food from other birds; the moaning bird, whose wailing at night sounds terrifyingly like a woman in mortal anguish; and other flyers as the boobies and sooty terns.

On his way back to the States, Everest was able to obtain pictures of erupting volcanoes on the Island of Hawaii, and to establish valuable scientific contacts. Motion pictures taken during Mr. Everest's very successful journey—success

which he attributes to God "who led every step of the way"—will be used in future scientific films.

Students' Mighty Mite

It's a well-known fact that most students of Moody Bible Institute are not in the well-to-do category. A great number find it necessary to work many hours each week in order to pay for their room, board, and other expenses. Yet out of the little they have, they give generously to missionary endeavor.

Typical monthly gifts to Missionary Union, student missionary organization, have been running above one thousand dollars. The largest sum on record is \$1,815.88 collected in January, 1949.

These contributions, given by both Day and Evening School students, are sent by the Union to the specific boards and missionaries designated by the donors, or are placed in a general fund if no direction is given as to distribution. When the general fund reaches \$500 it is apportioned among sixty mission boards.

WMBI in Africa!

Africa can now listen to some of WMBI's programs over the Ethiopian emperor's own radio station. Robert Parsons, program director of WMBI, reports that the Sudan Interior Mission recently began broadcasting five and one-half hours daily over the emperor's station in Addis Ababa, using WMBI transcribed programs throughout the broadcasting time.

Programs being used include "Miracles and Melodies," "The Quiet Hour," "Pathway of Song," and "Melody Time." A missionary, after hearing the broadcast, wrote to say it was a real blessing to be able to hear the Moody programs again.

The emperor's station isn't the only one using WMBI transcriptions. Others are HCJB, Quito, Ecuador; the Honolulu Christian Broadcasting Association, Hawaii; WPTL, Providence, R.I.; and sta-

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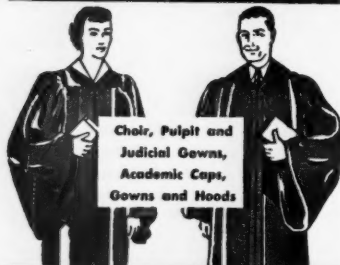
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Paul F. Robinson, co-ordinator of the In-
stitute's Missionary Technical Course, "takes
to the air." He was recently interviewed over
the American Broadcasting Company's WENR-
TV. He was able to explain some of the
problems missionaries meet while flying over
various parts of the world, and how the In-
stitute's technical students are trained to fly
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tions of the country.

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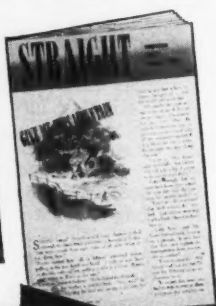
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Tech Students Get Truck

A Ford truck that once hauled bar
supplies is now being used by the In-
stitute's missionary technical students.
Remodeled to serve as a mobile unit for
the communications course, the vehicle
with its radio equipment could be used to
maintain communications in time of
emergency or disaster.

Plans call for use of the truck during
field classes designed to simulate con-
ditions found on the mission fields. Dur-
ing Moody Week at Winona Lake Con-
ference grounds, the truck was on display
and the public was given the opportunity
of sending radio messages.

In God's Hands

By C. Norman Bartlett

We are his workmanship.—Ephesians
2:10

WE are His workmanship. Is it not,
then, the part of wisdom for us to
let nothing draw us away from Him who
in dealing with our souls can make no
mistake, and who is bound in the end to
triumph over all difficulties and opposi-
tion?

The price that God paid for our souls
on Calvary ought to suggest that His pur-
poses for believers must be inconceivably
nobler and immeasurably greater than
any we could ever conceive ourselves.
Through all the trials of life He is fash-
ioning your soul and mine for ends in His
eternal kingdom so gloriously bright that
if we could know them now our spirits
would be dazzled. And if it seems to us
that God is ruthlessly tearing down some
cherished object we have been building
for ourselves, let us trust, even though
we cannot see, that it is in order that He
may rear something infinitely better in
its place.

God deprives only that He may enrich.
He builds for eternity. If He is fashioning
our lives for higher ends than we can
ever begin to comprehend, that assurance
is enough. We do not need to grasp the
full significance of all His dealings with
us to have full confidence in Him.

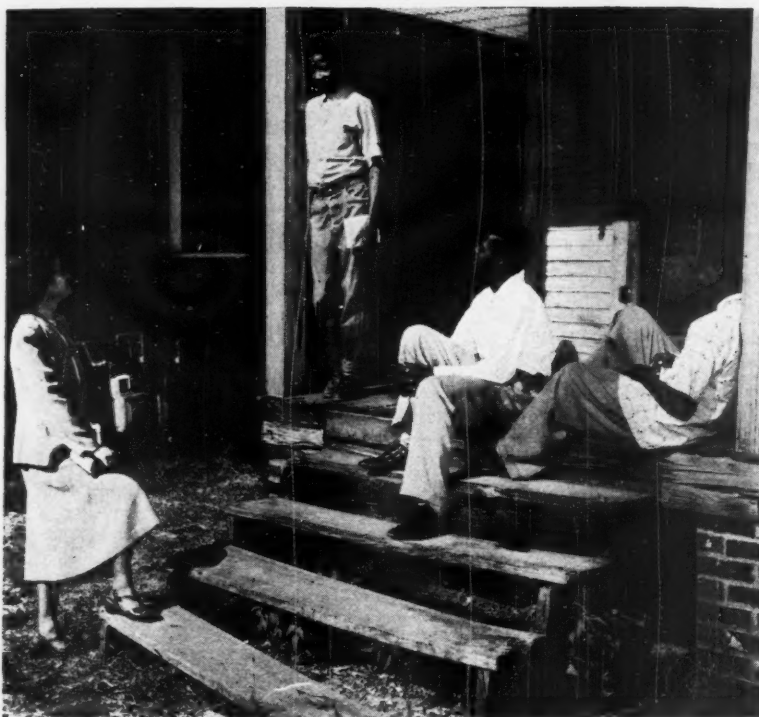
Youth SUPPLEMENT

Hazel Goddard, Editor



Miss Gertrude

found a mission field
in her own back yard



Miss Gertrude found a mission field in her own back yard

Miss Gertrude goes to the teen-agers to contact them for the weekly class.

God in such a way that young people want it.

Most of them have come to a real knowledge of Christ as their personal Saviour, and they want to grow through the truths of the Word. They have found that the gospel works. So have their parents. Even the police department and the juvenile workers realize that there is something different about the area that is Gertrude Butler's mission field. So far as is known, there is not one case of delinquency among the teen-agers reached through her Bible classes.

Miss Gertrude is extremely interested in her young people. When, because of working hours, some of the boys could no longer meet for study, she arranged for Bob Johnson, a young married man from one of the city's white churches, to hold a weekly class for older boys.

♦ ONE might think that Miss Gertrude specializes in the teen-ager, but that is just one phase of the work she carries on week by week in the Negro area that houses somewhere around 1,500 children and teen-agers. With the help of three white workers and four Negroes she holds sixteen classes a week among the chil-

It was a hot summer evening and Princeton Street was typical of any other street in the Negro sections of Memphis, Tenn. Porches of the small homes, some poor shacks, others well kept but unpretentious, were crowded with men and women trying to relax and cool off from a hard day's work. Small children played around the steps. Occasionally a burst of laughter or a yell from the street, where the older boys were having their nightly game of ball, would drown out the slow draws on the porches.

Suddenly the ball game stopped. A '38 Chevy had rounded the corner and pulled up in front of one of the better homes. As eyes turned toward the young white girl who climbed out of the car, conversations stopped . . . children hesitated in their play . . . voices could be heard from up and down the street. Some simply announced, "There's Miss Gertrude." Others, especially the children and young people, yelled, "Hey, Miss Gertrude!"

As Gertrude Butler smiled and waved and then climbed the steps that led to Lucius Tate's home, Mrs. Tate motioned to the boys in the street who were trying to get one more hit at the ball. "You boys come on now, George . . . William . . . y'all come right now!" Within five minutes, Lucius Tate's living room was filled with his buddies. Shortly, they were joined by several teen-age girls and Miss Gertrude was ready to begin her Bible class.

A girl teaching teen-age colored boys! According to all rules of Christian education it takes a man to handle teen-age boys, but here was Miss Gertrude talking in a pleasant, low voice and the room was perfectly quiet, as bright, interested boys literally drank in what she had to say.

♦ If Miss Gertrude were on one of the foreign mission fields, it might not seem so unusual for a group of live-wire teen-agers to sit and listen to Bible study each week, but this is in one of the large southern cities of America, the land of movies, corner drugstores, drive-ins, taverns and countless other places where teen-agers flock in droves on summer evenings.

What is it about Miss Gertrude that holds such an attraction for her Negro teen-agers? Absolutely nothing! To be sure, she has a keen personality, and they know she's crazy about them; but it isn't Miss Gertrude herself, it's what she teaches. She's opened up the Word of

Miss Gertrude uses nothing but the Word to hold the interest of her teen-agers . . . and it Works! Ned Turner photos.



dren. Each summer she carries on a full-fledged daily vacation Bible school for two weeks.

Working without a mission board and without definite financial backing, the young missionary lives by faith and goes about her tremendous work quietly. Only the Negro people and the Faith Missionary Fellowship, a group of consecrated white Christians banded together to help such people as Gertrude, know much about what she is doing. The Fellowship, however, has had an important part in Miss Gertrude's work. In fact, one of its members was indirectly responsible for the opening of Gertrude's mission field.

Mrs. Eugene Jones was teaching a Bible class in the home of a friend, Mrs. Skinner. Bertha Edmondson was the Negro maid in that home, and one day when the Bible class was meeting Bertha caught some words that stopped her in her tracks. She sat on the stairway and listened as the Word was taught.

Bertha was a born-again Christian, but had not been taught the Word, and as she listened she was so captivated that she yearned for her Negro friends to hear what she had heard. After the Bible class she asked Mrs. Skinner if she thought that Mrs. Jones would come to the Negro section and teach a class.

Mrs. Jones started out with an eight-lesson series on dispensations, which she taught in one of the Negro churches. The women were so hungry for more that they begged her to continue a class in Bertha's home. That was seven years ago and the class still meets every Monday night.

From time to time during the classes Mrs. Jones mentioned a young woman who was studying in Chicago at Moody Bible Institute to prepare for missionary service. At Mrs. Jones' request the women prayed for Gertrude Butler, asking God to supply her needs and to direct her to the field of His choice. Then came concern for the hundreds of children in their neighborhood who had practically no Bible instruction. The concern became a burden and they prayed.

God answered both prayers. He supplied Gertrude Butler's needs, and while listening to a missionary at the Bible institute she became burdened for the Negro folk. Her eyes were opened to the mission field white unto harvest in her own home town.

Gertrude has been working now for four years and feels that she has just scratched the surface. Her vision for the people she has grown to love is a large meeting place with a canteen for young people, a place which will serve as a center from which she and other workers can reach out to the thousands of Negro boys, girls, men and women in the Memphis area.

Like most young people who leave home to study for Christian service, Gertrude had thoughts of fields far away, but now she urges others to consider the spiritually undernourished in their own back yards.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

That whosoever believeth in him should not perish, but have eternal life.—John 3:14, 15.



Harmon

WHAT I WANT in a man

I AM not so conceited as to think that I must have the perfect man, nor do I suppose that any such man would be even slightly interested in ringing my doorbell. His very perfection would make it impossible for him to tolerate my many imperfections. Yet at the same time I am determined that I shall not fall into the trap of grasping at just any opportunity "to get a man" with little thought for the lifetime that follows the wedding.

In the years that I have known the Lord Jesus Christ, my life has been full and rich, wonderfully joyous. He has met the needs of my heart, has given me the deep satisfaction of knowing that I am in the place where God wants me. Consequently, I shall be slow to make any decision which involves the one with whom I would spend the rest of my life.

♦ SOMETIMES I think it might be simpler if we could look through a catalog and order the man who meets our specifications. However, there is a much more fool-proof method, just leaving that selection up to the God who made us and loves us, trusting Him to direct our lives to the right one at the right time. Surely the Father who has given us life and love and hope and all the things we enjoy, can be trusted to give us the very best when it comes to a husband.

What will I look for in the right one? Popular songs, magazine articles and moving pictures—all of which make mockery of genuine love—would have me believe that thrills and chills and accelerated heart beats are sure signs of love. Yet the lives of the proponents of that idea prove to me beyond any doubt that they are the world's greatest failures at the most important phase of human life. So, according to the Word of God—which is, after all, the only sure foundation upon which I may base any decision—I must look deeper for qualities which signify the kind of man with whom I could share a lifetime of love and happiness.

"For man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. 16:7). This must be the guiding principle as I consider worthwhile qualifications of a prospective husband. Outward appearance or looks seems very insignificant. What is the difference whether he be large or small, short or tall, handsome or homely? It is heart that interests me. "As he thinketh in his heart, so is he" (Prov. 23:7). I must look for the traits of character, the qualities that issue from the heart.

♦ "The greatest of these is love" (I Cor. 13:13). So the very first thing I look for, and which I must find, is a heart of love. Love for Jesus Christ comes first; I could have no companionship with a man who did not love my Saviour.

It is not difficult to know if a man loves the Lord Jesus Christ. "If a man love me, he will keep my words" (John 14:23). God measures our love for Him by our obedience to His Word. The man I want must have a life which proves a desire to live according to God's Word, with a heart bent on pleasing Him.

His heart must respond with love to his family, to other members of the family of God, to those who are without the Saviour. I will not fool myself in thinking that one who loves nobody else can really love me. For, of course, he must love me. Here I go again to God's standards to find my own. "Husbands, love your wives, even as Christ loved the church, and gave himself for it" (Eph. 6:25). The romantic statement, "I love you," means nothing unless there is an indication that he means to give himself for the one he loves, even as Christ did.

"Truly God is good to . . . such as are of a clean heart" (Ps. 73:1). I could not love nor respect a man whose heart is not clean—free of any of the sordid dirt which seems to occupy the hearts and mouths of the man of the world today, free of the shades of dishonesty which are rather expected and accepted by most. A man of integrity and truth, a man above the everyday dirt of the world—that's what I want. Then it would not matter whether our home were a cabin or a castle.

"O God, my heart is fixed" (Ps. 108:1). A man is not a real man, surely not a soldier of Jesus Christ, whose heart is not firmly fixed, not to be swayed or moved by the winds that blow; fixed on living for God, though he be alone as he does so; succeeding in whatever he attempts, discontent with mediocrity.

This is what I want in a man. Whether I find him or not, I know that I shall live joyfully as I walk close to the Man who loved me and gave Himself for me.



Acme photo

THE Iron Curtain is getting bigger and broader than ever. More and more actors are being added to the cast of that great drama taking place behind this curtain. The aim is to make the whole world a stage for Communism, and all the men and women players. The curtain will then rise on a new world of new people, a world of peace and harmony and plenty for all; a world in which all people will share all things alike. This is the aim and the hope of the Communists.

Communism's struggle to bring these things about is already in progress—on the battlefield and wherever there are people to be influenced and won for its beliefs. It is a showdown fight. Whether we like it or not, we are all involved. Let us get ready quickly—learn now all we can about our enemy, what we are fighting for, and what we are fighting against.

To do this, we must become informed about three things: the person of the enemy, his power and his plans. Knowledge of these three are "musts" if we are to meet and defeat the adversary.

✦ **FORTUNATELY**, we do not have to go behind the Iron Curtain or even to look behind it to know what Communism is and what its aims and purposes are. We don't have to wait to see the drama. We can read and study it before it takes place. To do this, let us take a quick look at the man who in a sense is the author of all it has to say, even though he has been dead since 1883.

Karl Marx was a young German scholar, a student of politics and government. At the age of thirty he wrote a book called *The Communist Manifesto*. This book explained a new and different way for people to live together in harmony and peace and equality.

After several more years of study on the continent and in England, he wrote another book, entitled *Das Kapital*. This simply means "capital," which is money

and property. This book showed what he thought to be the evils of a system of government that allowed people to accumulate money and possessions. He had been searching around trying to find out why human society was what it was. He wanted to know what made men act toward each other as they did. He wanted to know what was responsible for the conditions under which people lived during his day.

When the *Manifesto* was written in Europe about one hundred years ago, conditions under the factory system were very bad. People—women and children among them—worked fourteen and sixteen hours a day. There were no health rules, no safety rules, nor workers' insurance. The pay was very low and there was no way to collect it if the factory owners did not want to pay.

This kind of system did two things: It created more and more for one class and less and less for the other. It put more power and more goods and more money into the hands of the rulers and owners, and less goods and less money into the hands of the workers.

✦ **KARL MARX** taught that society had become what it was because of the relationship that people had with one another with regard to production and distribution of material things. It is very important to see this, since it is the key to all his teachings. He believed that society is broken up into classes—the rich and the poor, the high and the low—because of the goods that society produces.

Marx argued that if someone can manage to control the production of these goods and keep accumulating more and more, he can control other people and make them work for him. People then fuss and fight and get angry with each other. In other words, he believed that people developed hatreds and jealousies

What Is Behind That Curtain?

By JIMMIE JOHNSON

If you are a Christian, Communism has declared war on you and your God. Evangelist Jimmie Johnson gives a simple but clear-cut picture of your unseen enemy.

and selfish desires, not because of sinful natures, but merely because of the unequal distribution of what has been produced. Private property and the desire to get more and more, he said, is the result of this inequality.

Another point in the argument is the idea that under capitalism the government, which is called the state, is the tool by which the big property owners and rulers run the government and keep the others in their power, using the workers for their own interests.

✦ **COMMUNISM** teaches that capitalism must die and that Communism must take its place. There can be no compromise between the two. We may believe that it is possible to work out a method by which we can live in the same world with the Communists in peace and harmony, but the Communists do not believe it for a moment, and they don't want it. They say that the tap root of capitalism is already cut, that it is already dying and that it will be and must be eventually wiped from the face of the earth.

When this is done, they assert, there will be an entirely new social order. There will be no private ownership of property, no private enterprise, no hiring and firing. Individuals will be on the same level, all will share equally in the work of production and in the enjoyment of what has been produced. This will eliminate selfishness and pride, so they say. There will no longer be an attempt to keep up with the Joneses, as the Joneses will be like everybody else. After this order is finally established and after it runs awhile, a new kind of man will develop from it. There will be a new world order filled with new men. So you see, Communism teaches the building of a new world and the building of a new man.

Next month we will see why a young Communist said, "If our leaders told me to kill my own mother I would do so without batting an eye!" We will also see where we as Christians must fit into this serious battle.

Moody Monthly

YOU and Your Young People

By WALLY and ESTHER HOWARD

IS August a slow month for you and your young people? Hot weather plus vacations are likely to team up to hurt your attendance and interest. But there is an advantage even in this.

Perhaps the most profitable thing you can do in August is to get close to the handful of down-to-business youngsters who, in spite of the onslaught of August inertia, are staying with you in your Sunday evening meetings. Now is the time to help them in their habits of daily Bible study and prayer, and thereby to build a stronger foundation for the year's program that will be getting under way next month when everyone is back in school. Chances are that you'll have better contacts in August with your key Christians than the others, and they're your potential leaders—future missionaries and Christian workers.

Don't ever minimize the value of careful, patient work with one individual. Have you ever noticed that in John 20:30 the phrase "in the presence of his disciples" implies that *all* the Lord did was for the sake of the twelve? We might almost conclude that His primary interest all through His three years of public ministry was the training of that little group. Notice, too, throughout Paul's ministry how concerned he was about Timothy and others.

Do you have a Timothy or two? What we mean is, are there a few sincere Christians in your group that want to go places with the Lord? Do you know how to lead them? You should consider it the greatest opportunity of your life to concentrate all your available time on the promising leaders of your group. If you can teach them habits that will develop their Christian lives you will go far in preparing them for lives of Christian service.

The starting place is Bible study. The number one need among Christians—young and old—is a better know-how for feeding on the Word.

In some cities there are two kinds of busses. One kind has a gas tank that has to be filled periodically. It will run until it runs out of gas, then it has to be filled again. Most Christians are like that. They come to church to fill their tank, then run low during the week and have to come back to be refueled.

The other type of bus has two trolleys that run on wires conveying electric power. Put the trolleys on the wires and they're in touch with the power. They don't run out of gas or have to be filled periodically. That's the way a Christian's life ought to be. It's not enough to hear good preaching and teaching (though there very definitely is a place for those who devote their lives to study of the Word to explain it to the rest of us). We need to keep in touch with the power ourselves.

Now here's a need that we find in almost every church—whether the preaching is true to the Bible or not. And you

can do something to meet it. The first thing is to get the right habits of study yourself, and then to impart them to others, by example and instruction. (Beware lest you urge others to do something you are not doing yourself.)

Here are two methods of Bible study we'd like to suggest (perhaps because one of us prefers one, and one prefers the other!). One is a topical study and the other a study of a particular passage or selection of verses.

TOPICAL STUDY

This type of study searches the Bible for all it teaches about a certain subject and requires the use of a concordance. Do you own one? You can track down every reference to a certain word in this manner. Let's try it on the subject of "Walking with God." The following outline is one that we worked out in about one hour by looking up the word "walk" and grouping the important verses under several obvious divisions that suggested themselves.

Walking with God

I. *Requirements for Walking with God*
Obedience (II Kings 23:3)

Confession of sin and obedience to His desire for us (I John 1, especially v. 7)

II. *Helps for Walking with God*
(Jer. 10:23)

The Bible (Ps. 119:105)

God's plan already mapped out for our lives (Eph. 2:1-10, especially v. 10)

God's promise to guide us in His way (Isa. 30:21; John 8:12)

III. *Results of Walking with God*

Peace, and influence with others
(Mal. 2:6)

Newness of life (Rom. 6:4)

Righteousness (Rom. 8:4)

Fellowship with God and His people
(I John 1:7)

IV. Goals for Walking with God

Walk worthy of the Lord (Col. 1:10)

Walk "even as He walked" (I John 2:6)

You could probably do as well, or better, in your own study of some subject, and there will be times when you will want to study the Bible in this way. But many times your study will concern one particular passage and its meaning.

CHAPTER STUDY

Let us suggest this method: When you have carefully read and reread your chapter (don't take too long a passage!) until you're ready to write your findings, take pencil and paper and jot down three things: an outline (substitute a summary if you find an outline too hard; but don't give in to your lazy streak—tackle an outline if possible), difficulties, and challenges. Now let us explain by quoting from an actual study one of us did on I Thessalonians 1.

Here's the outline:

The Reality of the Thessalonians' Christianity

I. *Manifested in Faith, Love and Hope*
(vv. 1-3)

Faith that turned to God from idols

Love that labored to serve God

Hope that patiently waited for Christ

II. *Patterned after Paul's Example*
(vv. 4-6)

August is the time to give special help and attention to the down-to-business few who are the foundation of your young people's group.—Galloway Photo



His preaching was backed up by reality

His example led them to follow the Lord

III. Mirrored in Other Christian Lives Everywhere (vv. 7-10)

They spread the gospel everywhere

They were well reported of by all

Difficulties: Verse 4: Did they "elect" God or did He elect them?

Verse 6: How could Paul say that following his example meant following the Lord?

Challenges: The practical lesson is that of the power of one's example. It was Paul's life the Thessalonians followed, not his preaching only. I wonder what kind of an example I set. Suppose people patterned their lives after mine! How closely would I lead them to the Lord's way? It is certain that we can't lead anyone anywhere we haven't gone ourselves. The example of my life is what I need to concentrate on.

* * *

There you have a sample of a method that could be used throughout your entire life to master and digest any portion of Scripture. Outlining will require thought. Take each verse. Jot down what it says. Then read through all you've written, looking for some unifying idea. What does it all have in common? There you have your title or subject. Now organize it under subheadings.

The challenges may include personal blessings, but must be written in your own words in a way that shows how they affect your personal life. This can be one of the choicest fruits of Bible study: the realization that the Word of God can speak to your own life in a practical way.

Much could be written about the value of memorizing Scripture. If you are not memorizing regularly and systematically yourself, you should begin now, and then lead your key young people into it. The best suggestion we can make is for you to write the Navigators, Box 70, Los Angeles, Calif., and ask about their Topical Memory System. They can furnish you the finest available all-purpose system and show you how to get others going on it too. Another worthwhile course, especially for those interested in personal work, is available from the Moody Correspondence School, 820 N. LaSalle St., Chicago 10, Ill., under the title, "Scripture Memorizing for Successful Soul-Winning."

Well, the Lord bless you as you study and teach others to study the precious, powerful, producing Book of God.

NEXT MONTH

So you're headed for college . . . and already day-dreaming about life on the campus. Your dreams may not tally with reality, but those days ahead will be among the most important of your life. You'll want to read about them in "There's a Catch on the Campus."

ALSO . . .

Do you know that God not only desires but expects you to carry out a ministry? Next month, Nick Kalivoda challenges you with "You Haven't Been Called?"

AND . . .

More from "What is Behind That Curtain?" by Jimmie Johnson, and, of course, the regular YOUTH SUPPLEMENT features.



A view of Jerusalem, with the Mount of Olives rising in the background. Paul's photo.

Youth Around the World

On-the-scene report from Jack Wyrzten as he and Gil Dodds circle the globe to witness to the young people of the world.

ON our way to the Holy Land, Gil and I had a six-hour stopover in Frankfurt, Germany. Six hours may not seem long, but it was time enough to see devastating results of war. During the last war a theater filled with some 400 people had been bombed. Today the ruins are still there—untouched. No one is willing to attempt to clear away the debris under which 400 dead bodies lie. The stench is sickening.

But the decay evident there cannot be compared with the moral rottenness apparent, especially among the young people. Very little gospel is being preached in Germany and the spiritual condition of the young people is desperate. Believe me, young friends, you would appreciate the privileges that are yours if you could have spent those six hours with us.

With the burden of Germany's youth still on our hearts, we approached the Holy Land and we thrilled with the expectation of visiting hallowed places. With thoughts of those places it was easy to witness to the Marshall Plan representative to Turkey who was aboard the plane, and I believe he is on the threshold of giving his heart to Jesus Christ.

I cannot describe the feeling of joy and humility that swept over me as we

walked over the very countryside where our blessed Saviour had walked. What a challenge to stand in Jerusalem where Jesus was scourged, mocked, spit upon, crowned with thorns. Deep emotion stirred us as we overlooked the place said to be the site where Jesus was crucified—where He died for our sins. How thankful we are it did not end there!

The greatest thrill of my life came on Easter morning when I had the privilege of bringing the resurrection message to a great crowd of young people that had gathered from all over the world at what many believe is the tomb where Jesus was buried and from which He rose. Standing at the tomb, I thought, "What a place to preach the gospel of Jesus Christ!" Although it rained during the hour and a half service, not one person left. Many responded to the invitation.

Now, a personal message to you from Dr. Tom Lambie, veteran medical missionary who for many years was a pioneer missionary in Africa and who now labors faithfully in Palestine: "Countless millions are dying without Christ. Are you doing something about it? Jesus Christ did something about it. He came and died for sinners. Will you take the gospel to them? Do it NOW . . . before it is too late!"

Retort

views from you

Thanks from Sara

I would like to express my appreciation to all the readers who sent me cards and letters.

Harrison, N.C.

SARA INMAN

A Family Feature

May I personally thank you for YOUTH SUPPLEMENT. My four children—ages 11, 13, 15, 17—all enjoy reading this part, especially since they know John Witmer, Ed Wichern, Wally Howard and other

contributors. May God bless and keep this true testimony until He comes!
Dallas, Tex.

MRS. C. J. STEVENS

Let's Get Together

I surely thank the Lord that He has seen fit again to include the YOUTH SUPPLEMENT in MOODY MONTHLY. After reading the January issue, it seems that there are young people the world over who have a hunger for Christian friends—young folks who are willing to go all the way with the Lord. Would it be at all possible to include the names and addresses of those young people in the SUPPLEMENT? I believe this would lead to the close binding together of Christian friendships and be a large stepping-stone to the worldwide revival which is needed so badly in our times.

West Asheville, N.C.

JIM KEITH

Moody Monthly

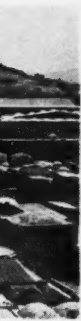


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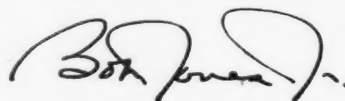
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